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An Account of the Life and Writings of St. Irenæus, Bishop of Lyons, and Martyr, intended to illustrate the Doctrine, Discipline, Practices, and History of the Church, and the Tenets and Practices of the Gnostic Heretics, during the Second Century. By JAMES BEAVEN, M.A. London: Rivingtons. 1841. Pp. 334.

AMONG the refreshing fruits of that Catholic spirit which is now starting into fresh vigour in the Church, we may reckon the increasing number of works on subjects more or less connected with ecclesiastical history and patristic literature. To the lives, characters, and writings of the elder saints of the Church, we now recur in the spirit of the article, *I believe the communion of saints*. They are no longer treated as matters of mere curiosity, still less as literary monstrosities, as occasions of light and sarcastic remarks; but they are accounted worthy to exercise the highest powers, to employ deep learning, and to engage the warmest interest. At the end of the last century it would have demanded some moral courage to avow an exalted opinion of the moral and intellectual powers of some ancient saint, or some laborious schoolman; and to expend the labour of years in editing or translating the commentaries of St. Augustine or St. Chrysostom, or in reverently evolving the principles of the Church, and noting their effects on character, from the writings and conduct of a single father, however eminent, would have been accounted childish trifling. We looked down from too proud an eminence, forsooth, on those simple-minded men, to entangle ourselves in their vain speculations, or to interest ourselves in their individual struggles with heresy and with vice, with the world, the flesh, and the devil. Collectively they might be looked on as a vast phenomenon presented to the mind's eye; a wondrous vision of men toiling for they know not what; suffering for mere abstractions; reasoning with the weakness and ignorance of babes, yet enduring with the fortitude of men; misunderstanding and perverting whatever came to them from the apostles themselves, and yet by some marvellous and mysterious power transmitting scattered rays of saving and divine truth: these we beheld tinging the spiritual horizon with a gorgeous but unreal splendour; till the glorious Reformation, like

some optical plaything, reversing the prismatic power of fantastic refraction, recombined the distorted object into a bright body of pure, effulgent light, which went forth illuminating the nations, and rising over the whole world like another Sun of Righteousness.

Such, at the very best, was the view generally taken by the generation now passing away of the fathers of the Church: and, of course, their works were proportionally neglected. But now, how different! Besides the labours of the Oxford editors and translators, who are bringing large portions of the works of the fathers before the public, and the smaller and less elaborate biographical notices, such as those of Mr. Evans, which are acquainting us in a general way with the lives and characters of the primitive saints, we have the Bishop of Lincoln applying his great learning and industry in illustrating the works of three ecclesiastical writers, in as many separate volumes; and finding in Justin Martyr, in Tertullian, and in Clement of Alexandria, a fair exercise of his intellectual acumen and literary acquirements. We have Mr. Poole's *Life and Times of St. Cyprian*, in which the same desire is apparent to deduce theological and ecclesiastical principles from the career and writings of an individual, though the biographical form of his volume gives it a less scholastic appearance than the more systematic arrangement under certain heads of divinity; and we have, last for the present, (but not, we are sure, to be long the last,) Mr. Beaven's admirable *Account of the Life and Writings of St. Irenæus*, in which the author avowedly takes the works of Bishop Kaye as his pattern: and it is no undeserved, and no light thing of both to say, that it is not the least praise of the Bishop's writings, that they have stimulated Mr. Beaven to the present undertaking.

In his Preface, Mr. Beaven has given some sound and judicious remarks on the right use of the writings of the fathers; and has cursorily noticed and answered some of the popular objections to the appeal which is properly made to their evidence or authority. We shall just notice two of the uses of the writings of the fathers which Mr. Beaven has enumerated, because we would draw from their authority, which must be so far admitted by all reasonable men, an inference or two which does not meet with so ready acceptance.

"We use them," says Mr. Beaven, "as *evidence* of the state of the Church, in their own and preceding ages, as regards *discipline*." And again—"We use the fathers as evidence of the *doctrine* which was taught by the Church, in their own and preceding ages." (Preface, pages vii. and viii.) Now it seems utterly impossible, except on such principles as would confound our use of all testimony whatever, to deny authority to the fathers as *evidence on matters of fact*; and it is clear that whether such and such a law of discipline, (as for instance, that Bishops were wont to excommunicate offenders and to restore penitents,) was observed at any time and in any place, is as clearly a *matter of fact*, as whether Brutus was the murderer of Cæsar, or St. Cyprian was condemned by Maximus, and in pursuance of the sentence lost his head. And so again of the reception and

inculcation of *doctrine*; it is a *matter of fact* that the doctrine of the divinity of our blessed Lord was taught by Athanasius, and promulgated by the Nicene Council; just as much as that any thing else occurred which is accepted as a part of history, secular or ecclesiastical, as that Trajan reduced Jerusalem, or that Irenæus succeeded Pothinus in the see of Lyons. Now it would be monstrous to deny the integrity or the sufficiency of the fathers *as witnesses of facts*; it would be unreasonable and unworthy of common sense to withhold our credit because the facts are of a particular order; and most disingenuous to withhold it because they have doctrinal bearings, and a certain polemical value, which is the real reason why the evidence of the fathers is overlooked or unjustly weighed when it refers to *facts of doctrine* or of *discipline*. Let us then be ingenuous and reasonable, and admit that what they thus record is true; as, for instance, that there *were* bishops in the primitive church to whose office excommunication and reconciliation pertained; and that the doctrine of the proper divinity of our blessed Lord *was* taught by St. Athanasius, and authoritatively propounded by the Nicene fathers.

But it is impossible for the religious mind to rest here. Having got thus far, we must go on to ask—Which then have the most *authority*, the government and the doctrine which were thus taught and maintained, at such times, and by such men, and when the Church was such as it was then, and in so many places simultaneously, without any other possible account of such perfect unanimity, but that all received the same deposit from the same divine source—Which have the most authority, this government and doctrine, or the fancies of an individual some two hundred years ago, and the “*platform*” of a society originating in impatience of control some fifty years past? The individual and the voluntary will surely not bear the comparison in point of authority; and when the comparison has been made with each individual fancy and voluntary rule and order in its turn, (with every heresy and schism that is, that ever existed,) every one must separately succumb, and the primitive doctrine and discipline must stand without a reasonable competitor.

Neither will the pious mind rest here. Paramount in authority will he account the doctrine and discipline which are attested, *as a matter of fact*, to have existed at such and such times, and under such and such circumstances; but they will also, it may be, appear to be thus paramount, not *merely* from circumstances, but *essentially*, and *because they are divine in their origin*. The same holy fathers who relate the *fact* that such things were done and taught, record *another fact*: that they who so did and taught declared that they did and taught thus on the credit of the assertion, that each one of their predecessors had received the law and the doctrine from *his* predecessor, until at last the teacher and lawgiver was an inspired apostle, or it may be, the Lord Jesus himself. Now Polycarp was not ignorant of the *fact*, and would be a sufficient witness of it to Irenæus, that he received a doctrine from St. John. Irenæus was not ignorant of the *fact*, and would be a sufficient witness of it to

those whom he taught and governed, that he had received a doctrine from Polycarp, *under the very notion that it was the teaching of St. John*; and so with regard to others in every like case: and when such traditions were soon recorded, as they were for instance in the works of Polycarp and Irenæus, allowing all that we can reasonably allow for human frailty, we have still a very high assurance indeed of their veracity, and of their consequent authority. Polycarp and Irenæus must have been very weak, (which we see not reason to suppose,) or very wicked, (of which we will not admit a thought,) to have much corrupted a tradition from the Apostle St. John. And what they delivered honestly and well, was to their successors, and to us, as far as the record is extant, but little removed from revelation. Thus setting the *authority* of the fathers at the lowest, we neglect their *teaching* at our peril; and it is marvellous how large a body of teaching is contained in their authentic works, to which, in a greater or less degree, the remarks here made apply.

Indeed, the number and size of their writings is one of the things captiously objected to the use of the fathers. Mr. Beaven has encountered an objection from their *scantiness*; we must say a few words on the objection, equally unreasonable, from their *multitude*. It is objected, then, that no man can read and digest them all, and that, therefore, they are practically useless; since it is to the consent of the fathers, and not to the individual opinions of any of them, that we would appeal in questions of faith.

But no one thinks it necessary to read all the works of all the fathers, nor yet a part of the works of each of the fathers, to arrive at their view of the truth: any more than the merest Protestant thinks it necessary, before he teaches the peculiar doctrines of his sect, to have read all the works of all the authors whom his school may chance to swear by, or all the critical and lexicographical compilations, all the travels, histories, and such like, on which his interpretations and mystical applications of Scripture may be based. The Anglo-Catholic has the authoritative deduction from the whole body of theology, primitive, and of all times besides, on the most important subjects, in the liturgies and articles of his Church; and when he is placed in the position of a teacher, he has only to obey a positive law, to keep himself within the limits of a Catholic interpretation of Scripture, when he is led to the treatment of other subjects. Let a young clergyman give the obedience of faith, which is their due from him, to the authoritative formularies of the Church; and the deference which they may well claim to the homilies, and other works of our greatest divines of scarce inferior weight; let him, besides this, apply himself, just so much as he may without a flagging interest, to the writings of the fathers, and in his preparations for the pulpit consult the commentaries of St. Jerome or Theodoret; or, it may be, adapt to his purpose, (which will often be little more than to translate) the sermons of St. Augustine or St. Chrysostom, and he will, long within the seven years which is judged sufficient to acquire any trade or "*mystery*," have acquired a sufficient body of sound theology

from these sources, to be a practical refutation of the objection which we are labouring to overthrow. And besides the actual positive knowledge, he will have acquired a tact, an habitual sense and feeling, by which he will be enabled to say, almost with absolute certainty, whether such and such an interpretation is in harmony with a Catholic spirit. He may then fairly trust himself to his own prayerful study and painful exposition of the sacred text, not doubting that he will keep the right way, while he brings out of his own treasury things new and old. Nor need he hesitate to judge of the opinions of others, by the standard of which he has acquired the use. A connoisseur refers a painting to the school of Raffael or of Coreggio, without having seen every work of every pupil of those great masters; and with almost absolute certainty, as no one who understands the subject will question, even declares that a particular piece is by the hand of the master himself. He distinguishes not only between the Roman, the Venetian, the Spanish, and the Flemish schools, but between the works of particular persons in each school; and with equal certainty he separates the productions of one age from those of the ages preceding and following it. He does not confuse Leonardo da Vinci with Titian, nor Michael Angelo with Le Brun, nor Gerard Dow with Salvator Rosa. Now it is not more, it is even less, than this, that we require, when we say that one who takes on himself to teach, according to the doctrine of the Church, should at least be able to distinguish, by their very aspect, between the figments of modern schools, and the reverent proclamations of a defined theology by the primitive fathers; between the heresies revived from the ashes of Manes, or Montanus, or Acrius, or Arius, or Sabellius, and the Catholic faith once delivered to the saints, and by them ever reverently handled, and most carefully transmitted.

To the student thus applying his mind to the subject, even the heresies of ancient times, ugly and venomous though they be, bear yet a precious jewel in their head. They witness with an indirect, but not uncertain, evidence of the truth of the Church. They are, as well as the assertions of ecclesiastical writers, evidence of *the fact*, that such and such was the doctrine or the discipline of the Church at the time at which they arose. If the Gnostic has to assert *against the Church* that there are two antagonist first principles, the manner of his assertion does, by implication, attest that the Church held the unity of God, the Father Almighty, Maker of heaven and earth. If Arius has to conceal or disguise his false doctrine against Christ's proper divinity, in all the ambiguous windings of a thousand explanations and subterfuges, we collect that the Church so held that all-important doctrine as to hunt the opposite error out of all its recesses, to oppose the light of truth to every dark subterfuge, and the unaccustomed, though necessary subtleties of a heaven-directed wisdom, to the cunning craftiness of a satanical sophistry. This is one of the methods by which the divine alchemy produces good out of evil; one of the ways in which dissent has ever witnessed to Catholic truth; one of the things which teach us the

application of the apostle's declaration to the Corinthians, "There must be heresies among you, that they which are approved may be made manifest."* But we shall find occasion to recur to the benefit to be derived from such impure sources before we conclude this article; we must now turn to Mr. Beaven's pages, and to the life of St. Irenæus.

The time and place of this father's birth are not known; but while he was yet a lad, he was a disciple of Polycarp, whose martyrdom took place A.D. 166, and he may probably have been about sixteen years of age when his spiritual father went to his crown. On the death of Polycarp, he probably found himself under the guidance of Papias, as he is called by Jerome his *disciple*; but we know nothing about his life until we find him a presbyter in the church at Lyons, of which Pothinus was then the bishop. In the year 177 he was chosen by the martyrs of Lyons, then in prison, to bear their testimony against the Montanists to Eleutherus, bishop of Rome, and also an account of the martyrdom of several of their brethren.

Pothinus, the bishop, was one of those who perished in this persecution.

"Being upwards of ninety years old, suffering under infirmity both of age and sickness, dragged to the tribunal, and back again to prison, without any regard to his weakness and age, beaten, kicked, and assailed with every missile that came to hand, it is more wonderful that he did not breathe his last under their hands, than that he lingered out two days in prison."—Pp. 14, 15.

Pothinus succeeded Irenæus, and the same scantiness of information still remains with respect to the events of his life. Not that he was inactive, or in any way unworthy of the office to which he was appointed: on the contrary, Theodoret bears ample testimony to the well-earned estimation in which he was held, telling us that he was called "the light of the western Gauls," and that he is said to have "cultivated and enlightened the Celtic nations."

Tradition gives somewhat more particular accounts of his episcopal acts.

There is besides in Theodoret, mention of several epistles which Irenæus wrote to certain heretics and schismatics at Rome: none of these remain; but it is more than probable that, in the work which we possess, we have his maturer and collected thoughts on subjects which he discussed more cursorily on separate occasions. This work is against heresies in general; but more especially those of Gnostic character and origin. It was written during the pontificate of Eleutherus, and probably near its close; it may be about A.D. 190.

We propose to extract from Mr. Beaven's work an account of the tenets of a few of the many heresiarchs, who are fairly classed with the Gnostics.

* 1 Cor. xi. 19.

"SIMON MAGUS was the first to give them a definite form. We learn from Theodoret, Elias Cretensis, and Nicetas, that he imagined an ogdoad of superior beings, all the rest of whom emanated from the first. He imagined one First Cause, the source of all existence, with whom he joined his Thought (*Ένοια*). Irenæus mentions no more than these. Simon taught that this Thought, issuing forth from the Supreme Father, and knowing his intentions, descended from above, and produced the angels and powers by whom the world was made, and who were ignorant of the Father: that they, not wishing to acknowledge any author of their existence, detained her, and subjected her to every kind of contumely, to prevent her return to the Father, and caused her to exist in this world in perpetual transmigration from one female form to another.

"He taught that he himself was this Supreme Father; and a prostitute, named Helena, whom he had purchased at Tyre, and with whom he cohabited, was his Thought, who had been formerly the Trojan Helen: that she was the lost sheep, and that he was come down upon earth to rescue her from the bondage in which she was held; and to rescue man by the knowledge of himself from the tyranny they were under to the angels who created the world. This tyranny was obedience to the moral law, which was imposed upon man by the agency of the inspired persons of the old dispensation, solely to keep him in subjection: and the deliverance he accomplished for his followers was to bring them to believe that all actions were indifferent in their own nature, and that the will of the creative powers was the only thing which made one action more just than another. To do away with this tyranny, he declared that he had transformed himself first into a resemblance to the angels, then into that of man; in which latter form he had appeared in Juda as the Son, and there apparently suffered; but only apparently; that he had afterwards manifested himself to the Samaritans as the Father, and to the rest of the world as the Holy Ghost.

"The natural fruits followed from such doctrines and such an example. The priests of his heresy were sorcerers of various degrees of ability, and their lives were very impure. They taught their followers to worship Simon under the form of Jupiter, and Helena under that of Minerva."—Pp. 262—265.

We pass over the distinctive features of the Nicolaitans and Ebionites, and proceed to those of Saturninus and Basilides.

"SATURNINUS defined the number of the angels by whom the world was made to be seven, one of whom was the God of the Jews; and he introduced one of the remaining angels, who had not been concerned in the creation, under the name of Satan, as the opponent of the creators, and more especially of the God of the Jews. He represented the creation of man as having taken place at the suggestion of the Supreme Power, who exhibited to the angels a bright image of himself; which, as he immediately drew it up again to himself, they endeavoured to copy, and thus made man *after its image and likeness*: but not having the power to make him erect, he would have grovelled on the earth like a worm, had not the Supreme Power, taking compassion on this poor copy of himself, sent forth into it a spark of life, which gave it limbs and an erect posture. By an unaccountable inconsistency, however, (for having a system to make or improve at pleasure, he might as well have made its parts consistent with each other,) he likewise taught that there were at first created two sorts of men, one of which was not enkindled with the celestial spark; that those alone would be saved who possessed it; and that when they died, this heavenly portion of them would ascend to the powers above, and the other portions of their nature could be dissolved.

"The cause of the coming of the Saviour, or *Christ*, as they also called

him, (who was unborn, incorporeal, and man only in appearance,) he declares to be the conspiracy of all the angelic princes, headed by the Jewish God, against the Supreme Father; which obliged him to come down to destroy the God of the Jews, together with demons and wicked men, and to save those who believed in him; that is, those who had received the spark of life. Who these demons were, or whether the whole of the angels were to be destroyed, we are not told.

"The prophecies of the Old Testament he attributed partly to the creators, and partly to Satan."—Pp. 270—272.

"BASILIDES taught that from the Unborn Father was born his Mind, and from him the Word, from him Understanding (*φρόνησις*), from him Wisdom and Power, and from them Excellences, and Princes, and Angels, who made a heaven. He then introduced a successive series of angelic beings, each set derived from the preceding one, to the number of 365, and each the author of their own peculiar heaven. To all these angels and heavens he gave names, and assigned the local situations of the heavens. The first of them is called Abraxas, a mystical name, containing in it the number 365; the last and lowest is the one which we see; the creators of which made this world, and divided its parts and nations amongst them.

"In this division, the Jewish nation came to the share of the prince of the angels; and as he wished to bring all other nations into subjection to his favourite nation, the other angelic princes and their nations resisted him and his nation. The Supreme Father, seeing this state of things, sent his first-begotten Mind, who is also called Christ, to deliver those who should believe in him from the power of the creators. He accordingly appeared to mankind as a man, and wrought mighty deeds. He did not, however, really suffer, but changed forms with Simon of Cyrene, and stood by laughing while Simon suffered; and afterwards, being himself incorporeal, ascended into heaven. Building upon this transformation, Basilides taught his disciples that they might at all times deny him that was crucified, and that they alone who did so, understood the providential dealings of the Most High, and by that *knowledge* were freed from the power of the angels, whilst those who confessed him remained under their power. Like Saturninus, however, but in other words, he asserted that the soul alone was capable of salvation, but the body necessarily perishable. He taught, moreover, that they who knew his whole system, and could recount the names of the angels, &c., were invisible to them all, and could pass through and see them, without being seen in return: that they ought likewise to keep themselves individually and personally unknown to common men, and even to deny that they are what they are; that they should assert themselves to be neither Jews nor Christians, and by no means reveal their mysteries."—Pp. 272—274.

It is quite out of the question to carry on these extracts, so as to embrace the separate shades of opinion of Menander and Carpocrates, and Cerinthus and Cerdan, and Marcion and Tatian, and of the Cainites, and of the Ophites; of Valentinus and Secundus, and of Epiphanius and Ptolemy, of Colorbasus, Marcus, and others;—a list, to which the defined modifications of scarcely any modern school of dissent can compare in number, though the great family of heresy and schism is now, as it has ever been, much more numerous. We must now be allowed a few general remarks on this catalogue of errors.

The system of the Gnostics, in all its varieties, is evidently derived from that of the far more ancient Persian magians, who taught that there are two supreme, co-eternal, and independent causes, always

acting in opposition one to the other; one, the author of all good, the other, of all evil. The good being they called light. The evil being, darkness: that, when light had the ascendant, then good and happiness prevailed among men; when darkness had the superiority, then evil and misery abounded. Against these tenets, Bishop Lowth supposes that Isaiah especially addresses this divine declaration:—

“I am JEHOVAH, and none else;
Forming light, and creating darkness;
Making peace, and creating evil:
I, JEHOVAH, am the Author of all these things.”*

To these words of Isaiah are exactly parallel, both in the truth which they confess, and in the error which they oppose, those of the creed, as it is recorded in many of the ecclesiastical records; as, for instance, in St. Irenæus adv. Hæres. I. 10, and in the Nicene Creed: Εἰς ἓνα Θεόν, Πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν καὶ τὴν γῆν: and, again, Πιστεύομεν εἰς ἓνα Θεόν, Πατέρα παντοκράτορα, πάντων ὁρατῶντε καὶ ἀοράτων ποιητὴν; I believe in *one* God, the Father Almighty, that ruleth over all, in a *μοναρχία*, the maker of heaven and earth, and of all things visible and invisible:—the *one* God and Father opposing the Gnostic and Manichæan doctrine of two principles; and the τὸν οὐρανὸν καὶ τὴν γῆν,—the ὁρατῶντε καὶ ἀοράτων, the *heaven* and *earth*, the *visible* and the *invisible*, opposing the notions of the separate creations of the two principles of the Gnostics and Manichees: just as “I am Jehovah and none else, forming *light* and creating *darkness*,” &c. in Isaiah, condemns the similar notions of the Persian magi.

But when the Gnostics, professing to receive the revelation of Jesus Christ, would propagate these most monstrous doctrines, they contrived to translate them, so to speak, into the language of the sacred Scriptures, and to give them an external aspect of truth. No heresies, indeed, are so monstrous but that they have been thus stated; and few separate opinions, but that some or other texts of scripture have been perverted into a warrant of their truth.

While, therefore, it is an exceeding great privilege to have the Holy Scriptures, to which we may appeal in all cases of controversy,—which are the first and the last resort of Churchmen,—we must not, unless we will shut our eyes against the experience of ages, take the *assumption* of scriptural religion for authority, or *every* use of the words of Holy Writ for proof. And the same thing is true with respect to a profession of greater sanctity and of higher privileges. It will probably surprise many to see that so close a parallel may be drawn, between the Gnostics, and certain pretenders to extraordinary sanctity, and maintainers of peculiar opinions in the generation just passed, as Mr. Beaven has drawn in the passage presently cited; but in truth heresies do but repeat one another, and as Simon Magus translated into the language of Christianity the tenets of his

* See Bishop Lowth on Isaiah xlv. 7.

fathers the Magians, so do the teachers of false doctrine of the present day only bring forward in such garb as shall make them more inviting, the heresies which have been long since exploded, in an older form.

"If any one (says Mr. Beaven) is at all familiar with the high Calvinism of Toplady and his school, he will have found that it strongly resembled the Gnosticism of the age of Irenæus. It is of the essence of strict Calvinism to teach that *individuals* are *inevitably* destined to salvation; and so it was in Gnosticism. The spiritual seed must all be brought back again from earthly degradation; none can fail of being so, first or last. It may be destined to numerous transmigrations; but the spirit must finally be wafted upward to the eternal Fulness. Again, the spiritual pride and presumption of the genuine Antinomian is a very observable trait: his speaking of all as carnal who do not adopt his scheme, his placing religion not in holiness, but in *knowing* the truth; his assumption of superior illumination; his declarations that none but those specially favoured are *capable* of knowing the truth; all this is merely a repetition of Gnosticism. The Gnostic called himself spiritual, and the Churchman carnal; he was the elect and perfect, and the orthodox, the ignorant and simple; he derived his very name from his making *knowledge* paramount to all other things; he declared that none were capable of receiving his scheme but the spiritual seed; that to others good works were necessary and useful; but that their lot, however praiseworthy, could never be the same as that of the elect. So, again, the abuse of the doctrine of justification by faith is as early as those times. They declared that faith and love was the sum of their religion; that the law might be a restraint suited to inferior natures, but that to them it would be a degradation to submit their minds to its yoke; and that, in fact, whatever acts they might commit, it was impossible for them either to be polluted by those acts, or to fail of salvation. Who would not suppose that the modern Ultra-Calvinist was the speaker?"—Pp. 331, 332.

Such extreme Calvinism, as Mr. Beaven here compares with the Gnostic heresy, has now, we believe, retreated almost entirely within the ranks of dissent, whence it ought never to have emerged; and even there it will perish sooner or later for a time, to be perhaps revived again after an indefinite period.

And we may observe also, that however some portion of the heresies exposed by St. Irenæus may have their counterpart in the errors within and without the Church, in the present day they have, as a whole, become matters of mere history, and often of obscure research. They have no existence, no name, no avowed disciples in the present day, nor have had for ages past: indeed, the work of St. Irenæus seems to have given them a mortal blow, as Mr. Beaven tells us, and to have destroyed them, at least, in one of their manifestations. Transmigrations they may have experienced repeatedly, as Simon Magus taught that his *Envoia*, or Thought, had;—but as repeatedly they have fallen beneath the strong arm of the Church and of the Lord of the Church. Meanwhile the Church herself continues, and ever hath continued, visibly the same;—the same in personality, the same in character. Still, however, heresy and schism will prevail in some form or other; this is even the promise to the Church, strange though the promise sound; for, as St. Paul saith (in a passage which we

quoted above, to vindicate the view which we would take of heresy, and which we now quote again, to mark that we have still for ourselves retained the same point of observation, and would still present it to our readers in the light in which it is placed by the Sacred Scriptures), "there must be heresies among us, that they who are approved may be made manifest." One sect will give way to another, as one wave of the sea is swept away by its successor; but still the sea *will* rage, and the waves thereof toss themselves: but though they rage horribly, the Lord is mightier than they, and the Church is fixed on a rock for ever. The parish church, or the noble minster, looks down upon so many different conventicles, frequented by so many different sects, with as many errors, as many leaders, and as many names: those will be swept away, as it has always been, but others will arise. As of old there were Manichees, and Gnostics, and Apollinarians, and Priscillianists, and Novatianists, and Donatists, and divers others, which are now known only by the reports of elder ages, while the Church has outlived them all, individually and collectively; so now there are Independents, and Swedenborgians, and Quakers, and Ranters, and Wesleyans, and Southcotians, and Baptists, and Inghamites, and it may be a hundred others; but who shall say, where one and all of them shall be in a few generations, or what new and strange sects may occupy their places? Only we know that in the midst of heresies the Church shall stand, for it is founded on a rock for ever, and it hath the promise that the gates of hell shall not prevail against it.

We believe that the application which we have made of the historical view of the heresies mentioned by Mr. Beaven, will not diminish the interest of the reader in his work; and we are sure that such applications, where they are just, are really the profitable results of ecclesiastical history. We must refer to the work itself for the remaining portion of the life and actions of Irenæus, and especially for the account of his conduct in the controversy concerning the right season for celebrating Easter, in which pope Victor, who would have exercised an usurped and tyrannical authority, found in St. Irenæus of Lyons, as bold an assertor of the rights of the Church, as pope Stephen found in St. Cyprian of Carthage, when he would have acted a like tyrannical part in the controversy concerning the baptism of heretics.

And here we leave Mr. Beaven, well assured that he will not here close his patristic labours, if God give him life and strength; and not less convinced that whatever flows from his pen, will be worthy of the attention of the ecclesiastical student.

Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa: a Journal of Travels in the year 1838, by E. ROBINSON and E. SMITH, undertaken in reference to Biblical Geography; drawn up from the Original Diaries, with Historical Illustrations, by EDWARD ROBINSON, D.D. Professor of Biblical Literature in the Union Theological Seminary, New York; Author of a Greek and English Lexicon of the New Testament, with new Maps and Plans, in five Sheets. London: Murray. 1841. 8vo. 3 vols.

SEVEN cities claimed to have given birth to Homer: and it may be, that future historians will have scarcely less difficulty in determining what nation or country shall have the credit of having produced the very valuable work which stands at the head of this article. The author is an American; but the whole of his MS. was prepared in Berlin, in close correspondence with Neander, Hengstenberg, Tholuck, Von Buch, and especially with Ritter, who is himself the author of one of the most complete accounts of the Holy Land: the map is also engraved by a German artist, who has accompanied it with a very useful memoir, detailing the grounds and calculations on which it is constructed. And, lastly, the place chosen for publication is London, from whence the preface is dated, and where also, we apprehend, much additional information, to be found chiefly in the notes, respecting earlier discoveries, was procured. The volumes are likewise inscribed to an English nobleman (Lord Prudhoe) "in token of grateful acknowledgment for kindness and information received at his hands in Cairo and Jerusalem." These facts are not stated with a view of detracting from the merits of Dr. Robinson: on the contrary, they are his highest praise; for they prove that he has left no source unexplored, and refused no aid in the elucidation of the great subject on which he was engaged. This is our author's professed principle; and certainly it is the only satisfactory one on which works of this nature can be conducted, though in a few places even he is not quite true to it; as, for example, his conclusions respecting the passage of the Israelites through the Red Sea had been long ago anticipated by Niebuhr and Burckhardt, as may be seen even in so popularized a work as Milman's "History of the Jews."

Dr. Robinson's share in the work appears to be a fund of great good sense, and a considerable patience of research, pursued, we apprehend, under the guidance of the German scholars and others already alluded to. Of this latter quality the Appendix, containing the chronological list of works on Palestine, (amounting to upwards of 170,) all of which he professes to have consulted, is alone a proof; as are the very careful historical notices appended to the principal places that fall under review. Dr. Robinson was accompanied in his journey by Mr. Eli Smith, an American, we grieve to say, an Inde-

pendent missionary from Beirut, who possessed a thorough acquaintance with the Arabic language, both written and spoken, and who had already considerable experience in oriental travel. Mr. Smith has added a very valuable Appendix, containing the Arabic names of places arranged according to the districts of the country, as he could gather them from the natives.

Dr. Robinson quitted New York in the July of 1837, travelling by way of London, Halle, Berlin, Trieste, Athens, and Alexandria, to Cairo, where he arrived at the beginning of the new year, and was immediately joined by his companion, Mr. Smith. On this long journey we shall not linger more than just to notice, that it affords additional confirmation of the extreme activity of American dissenting missionaries in Greece and the adjacent countries, and of the prevalence of lax principles in our own possessions, and among those who should know better. For instance, we read that "the government of the Ionian Islands, under the direction and influence of the English Lord High Commissioner, has established many schools in which the Scriptures are read. Mr. Lowndes, *the intelligent missionary of the London Missionary Society, is the general superintendent of all these schools throughout the islands*, and had just returned from a tour, in which he had visited eighty schools. No religious instruction is given in them beyond the reading of the Scriptures." This is indeed sufficiently portentous, that the English government should "establish" a dissenting society of London to be the director of education in the seat of an ancient branch of the Catholic church. No wonder that the native Clergy (as the next page informs us) are "in general opposed to such labours." We fear it is but a specimen of the way in which the national church has been undermined of late years in our foreign possessions. Will the Colonial Office look to it? And now that we are upon this subject—a subject to which we shall not have occasion again to return—we must anticipate the arrival of our travellers at Jerusalem, just to relate a circumstance, which in our minds has created great suspicion. The next day was Easter Sunday, when they "repaired to the house of Mr. Whiting, where in a large upper room our friends (writes Dr. Robinson) had long established regular divine service in English every Sunday, in which *they were assisted by Mr. Nicolayson, the able missionary of the English Church, sent out hither by the London Missionary Society for the Jews.*" The evening of the following sabbath (we again quote Dr. Robinson's journal) was "devoted to the celebration of the holy sacrament of the Lord's Supper." In the "large upper room" of Mr. Whiting's house, where "prayer was wont to be made," eleven sojourners in the holy city, all *Protestant ministers of the Gospel*, and ten of them from the New World, *sat down*, in company with several female friends and others, to celebrate the dying love of the Redeemer, near the spot where the ordinance was first instituted. Now, if this eleventh "Protestant minister of the Gospel" were not the kind Mr. Nicolayson, Dr. Robinson (and not ourselves) is chargeable with the

inference ; for no mention of any other individual answering to his description is made ; and he had already told us that Mr. Nicolayson was in the habit of " assisting in the Divine service " of these Independents. We sincerely hope that we may be mistaken in our inference. We trust that the Society which sends him forth will try and prove us mistaken. Bishop Heber, we remember, met with a similar instance of clerical delinquency ; and one of the earliest letters he addressed to the Archbishop of Canterbury, was to inquire how the offender might be punished. Our present book of Canons can be enforced, we fear, when enforced at all, only within " the realm of England," though we suspect that such of them as are applicable have jurisdiction *in foro conscientie*, over all who are in any way under the see of Canterbury. Might it not be desirable that the College of British and Irish Bishops should advise with their brethren stationed in the colonies, concerning the preparation of a body of Canons, founded upon those of 1603, which should be fitted to the use of the colonial churches ? At all events, the first crime is of sufficient magnitude to call for the interference of the Society.

But, to return to the order of events. From Cairo our travellers, attended by two Egyptian servants, and an American friend, proceeded by the shortest route to Suez, and thence to Mount Sinai ; and here commence their " Biblical Researches." The position of the land of Goshen ; the journey of the Israelites to the Red Sea ; and the passage through it ; at once engage their inquiries. The former is placed by Dr. Robinson " on the Pelusiatic arm of the hill, or the east of the Delta, the part of Egypt nearest to Palestine," which he proves still to be, as Moses has described it, " the best of the land." From thence they would have journeyed along the valley of the ancient canal, to the site of the modern Suez, a little to the south of which he supposes that they crossed the sea. But we will quote his words, not, as we have said, because that there appears to be any thing very original in the conclusion at which he arrives, but because it is a good instance of the very successful way in which he deals with controverted questions, which, in the hands of persons like Mr. Milman, had seemed to put science and Scripture in opposition.

" The first point to be considered is the means or instrument with which the miracle was wrought. The Lord, it is said, caused the sea to go, or flow out, by a strong east wind. The miracle, therefore, is represented as mediate ; not a direct suspension or interference with the laws of nature, but a miraculous adaptation of those laws to produce a required result. It was wrought by natural means, supernaturally applied. For this reason we are here entitled to look only for the natural effects arising from the operation of such a cause. In the somewhat indefinite phraseology of the Hebrew, an east wind means any wind from the eastern quarter ; and would include the north-east wind, which often prevails in this region. Now it will be obvious, from the inspection of any good map of the gulf, that a strong north-east wind, acting here upon the ebb tide, would necessarily have the effect to drive out the waters from the small arm of the sea which runs up to Suez, and also from the end of the gulf itself, leaving the shallower portions dry ; while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain

covered with water. Thus the waters would be divided, and be a wall or defence to the Israelites on the right hand and on the left. Nor will it be less obvious, from a similar inspection, that in no other part of the whole gulf would a north-east wind act in the same manner to drive out the waters."

There is no lack of free criticism in our author; but we are glad to testify that we have not found a single instance of irreverence.

There is a very full description of the topography of Mount Sinai and the adjacent parts, which it would be impossible to convey to our readers in any moderate space. Suffice it to say, that in ascending to the convent, the travellers came upon a spot which appears never to have been before noticed, which extorted from them both simultaneously the remark, "Here is room for a very large encampment." It has been the fashion of late years to assert that there was no spot in the mountain corresponding to what is required by the sacred narrative. We learn, in a note, that Sinaitic inscriptions, which had so long been a stumbling-block to scholars, have at length been deciphered by Professor Bier, of Leipzig. From Akabah, which gives its name to the eastern gulf of the Red Sea, the most direct entrance into Palestine is by that extended valley, which, commencing with the sources of the Jordan, about the latitude of Sidon, terminates at this head of the Red Sea, with the title of Wady el Arabah. But not finding, as they expected, the tribe to whom belongs the privilege of escorting strangers through that district, they altered their course, and agreed with their previous guides to conduct them to Beersheba, from whence they purposed to proceed by Hebron to Jerusalem. Nothing can exceed the accuracy, we may state once for all, with which his various journeys are detailed by Dr. Robinson. The direction and fall of every Wady, the great landmarks in desert and mountainous countries, are distinctly stated; and the bearings of the various sites within the horizon, are uniformly given from every elevated spot. The value of such authentic statistical information is only to be estimated by comparing the maps which accompany these volumes with the best that had preceded them. Of all the countries of the globe, Palestine seems to be the worst mapped in Arrowsmith's large Atlas; but here we have the whole country placed before us, as in a panorama. We trust that Mr. Murray will shortly publish one entire map of Syria and Palestine, which may be had separately. To the superficial reader, these details of desert geography may perhaps be rather wanting in interest; but no sooner is the journey ended, than he is rewarded by a sketch like the following, which, if he has imbibed any thing of a biblical spirit, if he can enter into the patriarchal times, or has ever followed the Divine Redeemer, in imagination, as he has passed from city to city, doing good to the bodies of men, and preaching the message of mercy, cannot fail to kindle the most intense interest.

"At 2½ o'clock we reached Wady-es-Seba, a wide watercourse, or bed of a torrent, running here west-south-west towards Wady-es-Suny. Upon its northern side, close upon the bank, are two deep wells, still called Bir-es Seba, the ancient Beersheba. We had entered the borders

of Palestine. These wells are some distance apart; they are circular, and stoned up very neatly with solid masonry, apparently much more ancient than that of the wells at Abdeh. The larger one is $12\frac{1}{2}$ feet in diameter, and $44\frac{1}{2}$ feet deep to the surface of the water, 16 feet of which is excavated in the solid rock. The other well lies 55 rods west-south-west, and is 5 feet in diameter, and 42 feet deep. The water in both is pure and sweet, and in great abundance; the finest, indeed, we had found since leaving Sinai. Both wells are surrounded with drinking troughs of stone, for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb-stones were deeply worn by the friction of the ropes in drawing up water by hand. We had heard of no ruins here, and hardly expected to find any, for none were visible from the wells; yet we did not wish to leave so important a spot without due examination. Ascending the low hills north of the wells, we found them covered with ruins of former habitations, the foundations of which are distinctly to be traced, although scarcely one stone remains upon another. The houses appear not to have stood compactly, but scattered over several little hills, and in the hollows between. They seem to have been built chiefly of round stones, though some of the stones are squared and some hewn. It was probably only a small straggling city. This very expression I wrote in pencil on the spot; and was afterwards gratified to find that Eusebius and Jerome both describe it only as a 'large village,' with a Roman garrison. We could find no special traces of churches or other public buildings; though one or two large heaps of stone may possibly have been such edifices. These ruins are spread over a space half a mile in length along the northern side of the watercourse, and extending back about a quarter of a mile. Fragments of pottery are scattered over the whole. On the south side of the watercourse is a long wall of hewn stone under the bank, extending for several hundred feet, apparently intended to protect the bank from being washed away by the torrent. Probably gardens, or some important building, may have been situated on the bank above, of which, however, there is now no trace. On the same side are several heaps of stones, and the ground is also strewn with small fragments of pottery.

"Here, then, is the place where the patriarchs, Abraham, Isaac, and Jacob, often dwelt! Here Abraham dug, perhaps, this very well, and journeyed hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aran, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended 'from Dan to Beersheba.' Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats."

Or take the notice of Hebron, the next point in their journey:—

"It is doubtless one of the most ancient cities still existing, having been built, as the sacred writer informs us, 'seven years before Zoan, in Egypt,' and being mentioned in Scripture still earlier than Damascus. Its most ancient name was Kirjath-Arba, 'City of Arba,' so called from Arba, the father of Anak and the Anakims, who dwelt in and around Hebron. The town itself appears also to have been called Mamre, probably from the name of Abraham's friend; while the terebinth of Mamre is placed, by a tradition older than Josephus, at some distance from the town, towards Jerusalem. The ancient city lay also in a valley; and the two pools, one of which at least is as early as the time of David, (2 Sam. iv. 12,) serve unquestionably to identify the modern with the ancient site. Here Abraham, Isaac, and Jacob, lived and walked before God; and here (in the cave of

Macphelah) they were all entombed. From Hebron or its neighbourhood Jacob and his sons went down by way of Beersheba to Egypt, to meet and dwell with Joseph. After the return of the Israelites from Egypt, the city was taken by Joshua, and given over to Caleb, who drove out the Anakims from the region; it was afterwards made one of the six cities of refuge, and assigned to the Levites and priests. Hebron became at length the royal residence of David, where he reigned for seven years and a half over Judah, and here, too, he was anointed king over all Israel. It was also at Hebron that Absalom raised the standard of rebellion; and here, too, was the pool over which he hanged up the murderers of his rival Ishbosheth."

There is one point connected with the antiquities of Hebron, in which we cannot agree with Dr. Robinson. The most remarkable feature in the place is the harem, or mosque, which is reputed to cover the site of Abraham's sepulchre. It is a large and lofty building, in the form of a parallelogram, with sixteen square pilasters on each side, and eight at each end; and our author ventures to attribute its erection to Jewish hands, of "much earlier" date than the time of Josephus. That such a building should survive the manifold reverses which this unhappy country has undergone in the course of thirty centuries, would be in itself sufficiently astonishing; but it does not appear to us that any resemblance is shown in it to early Jewish architecture. To our minds, it is much more akin to the architecture of Petra; and it surprises us that Dr. Robinson, who thinks that he has discovered considerable traces of the Edomites, who we know took possession of the south of Palestine during the captivity, still further westward, should not have perceived that this building is also most probably to be assigned to the same origin.

With regard to the topography of Jerusalem, we do not think that our author has added very much information. In fact, it does not appear to us that his inquiries go at all to disturb the descriptions already to be found in Mr. Milman's and other compilations. We shall, therefore, entirely pass over this portion of his researches; and, indeed, having now given as copious extracts by way of illustration from the work as our space will admit, we can only glance at some of the most striking and valuable results at which Dr. Robinson seems to have arrived.

We would beg a word with him, however, in this place concerning the degree of credit to be assigned to the various sources of information in investigating the history of the Holy Land. In the text of the work he lays down this canon, "that all ecclesiastical tradition respecting the ancient places in and about Jerusalem, and throughout Palestine, is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other contemporary testimony;" a point which he argues with a spirit, we think, not altogether free from the leaven of sectarianism, but which seems strangely at variance with the results to which he is almost uniformly conducted during the course of his inquiries; for it generally happens that his conclusions are corroborated by the testimony of Eusebius and Jerome, who alone have preserved to us the primitive traditions

of the native Syriac church. The striking discrepancy between our author's theory and his facts perplexed us not a little; for it was quite opposed to the usual honesty and impartiality of his researches. A reference to the Preface, which no doubt was written last, has solved the difficulty. But it is worth mentioning, for it may afford the clue to much sectarian prejudice. We there find him distinctly admitting three periods of local tradition; the first, which falls in the fourth century, and which, though derived to us through foreign sources, he admits "not to have greatly swerved from the tide of native tradition." This is preserved in the *Onomasticon* of Eusebius, and in the Jerusalem Itinerary of the Bourdeaux Pilgrim, (A.D. 333.) The second is the age of the Crusades; and the third, dating at the commencement of the seventeenth century, is contained in the volumes of Quaresmius. The obscuration of truth he states to have been gradual through these three periods, which he "*regrets that he had not made more regularly prominent in the body of the work.*" The *Onomasticon* is admitted to have preserved much of the tradition of the common people, and to contain many names of places never since discovered, though still existing; while the few pages of Brocardus, compiled from the accounts of the crusaders, are worth more in a topographical respect than the unwieldy folios of Quaresmius. It would appear, then, from the admission above, which we have underscored, that Dr. Robinson, according to the plan current with persons of his school, began at the wrong end. A variety of worthless traditions are found to prevail *at the present day* in the convents of Syria, [we should like to know what sort of an examination the clergy of Cardiganshire, for example, still more the dissenting preachers of that district, would pass about the battle of Bangor, or the antiquities of the metropolitan see of Caer-Leon upon Usk?] and therefore all tradition, of whatever date, is most unceremoniously thrown overboard. Such was the conclusion at which Dr. Robinson arrived almost instinctively; but it is satisfactory to find that his vigorous and candid mind could not rest in such a prejudice, so soon as he was called upon to institute the inquiry for himself. It is a genuine triumph of catholic truth.

The range of reading required for a chair in the "Union Theological Seminary of New York," is probably not very wide or deep. At Jerusalem, the professor became acquainted, apparently for the first time, with the writings of Josephus; and not till he was at Berlin did he extend his reading to Eusebius and Jerome; even then the prejudices of his education would prevent him regarding them otherwise than as ignorant monks and designing ecclesiastics. It is much to his credit that he should have worked himself out of this prepossession; and more than this, that he should have the courage to pronounce his recantation. He did quite right, we need not say, in escaping the trammels of the monks of the present day, who are probably not much superior to their age and country in historical or antiquarian information.

Making Jerusalem their head quarters, the travellers accomplished three several excursions; first, northward to Bethel and Aï; secondly, to the shores of the Dead Sea and Jericho; thirdly, making a detour by Gaza and Hebron to Wady Mûsa, and returning through Hebron and by way of Ramleh; after which they proceeded through Nebulus (Shechem), Sebustich (the ancient Samaria), Mount Tabor, and Nazareth, to the shores of the Lake of Gennezareth, and thence by Safed, Tyre, and Sidon, to Beirut, the residence of Mr. Smith; from which port Dr. Robinson returned to Europe. Of these excursions, those which lay to the east and north of Jerusalem (notice of Hebron has been already anticipated) seem to have been productive of most satisfactory and valuable results; and to these we shall confine the few observations which our limits allow.

Let the reader transport himself in imagination to the shores of the Dead Sea. He shall have descended by "the cliff of Ziz," (2 Chron. xx. 16,) and the ancient Engedi, now the fountain of Ain Jidy, and he will find himself about the middle of a deep valley, nine miles in width, walled in to the east and west by precipitous limestone rocks, rising to the height of 1500 feet above his head. The small tract of land which here skirts the sea, save where the copious waters of the fountain make their way down, is cheerless desert, with small pieces of sulphur and "stink-stone" scattered over it. At the north, this little desert border is abruptly cut off by a protruding rock: to the south, a sandy isthmus running up in the direction of north-west seems to form the termination of the sea, which, however, doubling round it, continues several miles further south. Enclosed in this cauldron he will find the air oppressively hot, though not otherwise pestiferous; and will be not unlikely to try the luxury of a bath. The waters are uninhabited by any living creature; but he may possibly meet with floating lumps of asphaltum, which have been broken off from the masses of that substance that are constantly being accumulated at the bottom. He need be in no fear of drowning, for the specific gravity of the water is so great as to prevent the human body from sinking. On reascending the pass about Ain Jidy, he will observe a very singular tree, with long oval leaves, and a greyish cork-like bark, on which will be clusters of yellow fruit, resembling the orange in appearance, which, if he presses them in his hand, will explode with a puff, like a bladder or puff-ball, leaving nothing but the shreds of the thin rind and a few fibres. These are what are known as the "apples of Sodom;" and the tree is the Osher of the Arabs, the *Asclepias gigantea*, or *procera* of botanists. He will also be struck by some ruins, upon a very remarkable pyramidal cliff, which rises precipitously from the sea, at the distance of some ten miles to the south. It is called by the Arabs Sebbeh, and answers to the fortress of Massada, which was first built by Jonathan Maccabæus, and afterwards strengthened and rendered impregnable by Herod. This spot, so celebrated in the latter times of Jewish history, was not visited by Dr. Robinson, but there can be no doubt about its identity. The

coast of the sea may be again reached by another steep pass to the north; but again interrupted by an impassable promontory. We shall therefore conduct our reader by a moderate descent of some 500 feet, to a point at the south-west extremity of the sea, where he will have hanging over his head the Khasm-Usdum (Sodom), a steep narrow mountain of pure salt, perforated at the base by extensive caverns. This will call to his mind "the valley of salt," and "the city of salt," both mentioned in Scripture. For the site of Zoar, contrary though it be to his preconceived notions, (at least so it was in our own case,) he must look to the other side of the sea, to the back of the isthmus before mentioned.

The researches of Dr. Robinson and his companions in this quarter, are among the most valuable of any in his book. Irby and Mangles had indeed preceded him; but their observations were more desultory, and seldom directed to the establishing conclusions of fact. The Ghor, or valley at Usdum, is contracted to about five miles, and rises by a gradual ascent to a steppe or ridge of rocks, distant about ten miles to the south; which Dr. Robinson has we think completely identified with the "ascent of Akabbim," mentioned in Numb.xxxiv.4. It is not our purpose to follow our travellers to Petra. They have not added much to the discoveries of Laborde; and, indeed, their researches were cut short by the menacing posture of a well-known Arab sheik, whom they had the misfortune to encounter in Wady Mûsa. We must tarry a little longer, however, in the neighbourhood of the Dead Sea. Its length is computed by our author to be somewhat under forty miles; and the breadth has been already stated at nine miles, which at the two extremities is reduced to about five. It was observed, at an early part of this article, that there is a line of valley extending from the Red Sea to the sources of the Jordan. Burckhardt was the first to make this discovery, and since his time it had been a favourite theory that the Jordan once flowed its whole length to the Red Sea. Irby and Mangles first mentioned the existence of this barrier of cliff, already alluded to, which of course causes the water-shed from that point to be towards the north instead of the south. This steppe, in fact, forms the division of the two continuous valleys; the El-Ghor, as has been said, running to the north, and the El-Arabah to the south. The level of the Dead Sea is found to be depressed about 500 feet below the Mediterranean.

In returning to Jerusalem, we may just mention the result of one of Dr. Robinson's most laboured investigations, which is to identify Beit Jibrîn, a small village which would form the apex of an isosceles triangle to the west, the extremes of whose basis should rest on Beit Lahm, (Bethlehem) and Hebron, with the Eleutheropolis or Betogabra of the ancients.

We shall now proceed by one straight course northward from Jerusalem. The centre of Palestine, it is well known, from below Hebron to the plain of Esdraelon, is occupied by a mountainous ridge, on parts of which, a little to the north of Jerusalem, the

traveller may, at the same time, command the Mediterranean and the valley of the Dead Sea, or the Jordan. Remarkable to relate, no Frank before the party of our author appears to have visited the country immediately to the north of the Holy City; although the modern names of Arâta, Mûkhmâs, Jeba, Neby Samwîl, and Beitin, seemed absolutely to invite the inquiry whether these were the genuine representatives of Anathoth, the birth-place of Jeremiah, Mickmash, Gibeah, the tomb of the Prophet Samuel, and Bethel. All these lying slightly off the ordinary northern road from Jerusalem, were visited by Dr. Robinson; and the results of his inquiries, for which we must refer the reader to the map accompanying the volumes, were most satisfactory. The discovery of the site of Ai, he does not reckon among them; but to us it appears that Taizibeh is beyond question the place. North of Bethel, we recognise in Seilun, the actual Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites, and where it continued to the close of Eli's life.

Nebulus, the Neapolis of the Romans, and the Shechem of the Old Testament, attracted a large portion of research. The site of the ancient city is sufficiently marked by the natural features of the country. The two barren mountains of Gerizim and Ebal could not be mistaken. They are separated by a narrow valley in which stands the present Nebulus. Jacob's well, situated in the "parcel of ground" which the patriarch bought of Hamor, the father of Shechem, and celebrated as the scene of our Lord's conversation with the Samaritan woman, is also easily ascertainable. A small colony of Samaritans still cling to the soil, and preserve the traditions of their ancestors; though it is remarkable, that they do not point to even the probable site of their temple. The historical notices which Dr. Robinson has brought together, concerning their history and literature, are very interesting.

"Sebastich" is evidently a modern form of Sebaste, the name given to Samaria by the politic Herod, in honour of his patron Augustus. It contains some extensive ruins. The ancient Jezreel, the city of Naboth, is recognised in Zerin. Nazareth (Arabic En-Nasîrâh) does not present anything authentic of interest to the traveller. Mount Tabor, "that ancient river, the river Kishon," as it hastens to the Mediterranean, and various other names familiar as household words, are found in this part of the map.

But we hasten to the lake of Gennezareth, the scene of our Lord's ordinary ministry. This lake or sea, as it is indifferently called in the New Testament, is about twelve miles long, by six broad. It is shut in by a uniform chain of hills on either side; but possesses neither beauty nor grandeur. The formation is limestone interspersed with basaltic rock: the volcanic nature of the country is proved by copious warm springs, which are found at Tiberias. Upon the whole, this region is calculated to disappoint the expectations of the christian traveller. Tiberias still exists with a name but little

changed: Magdala is found in the modern Mejdal: Arbîæ answers to the Arbela of Josephus: Kham Mineyeh is possibly the site of Capernaum. For the rest we will quote Dr. Robinson. It is a passage which cannot but leave a favourable impression of his candour and integrity.

"The Bethsaida of Galilee, the city of Andrew, and Peter, and Philip, we have seen above, must have lain very near to Capernaum, and probably in the same tract, Gennezareth. The same is true of Chorazin, which is mentioned only in immediate connexion with Bethsaida and Capernaum; and which, according to Jerome, lay on the shore of the lake, two Roman miles distant from the latter place. In all probability Bethsaida and Chorazin were smaller villages, on the shore of the plain of Gennezareth, between Capernaum and Magdala. I am not aware, however, that there is any historical notice of them since the days of Jerome; and it is therefore in vain to assign at haphazard, the position of towns, every trace of whose name and site has long since been obliterated. By this remark I would be understood as expressing the deliberate conviction, that the various points fixed on by travellers and others as the definite sites of Bethsaida and Chorazin can have no better foundation than the conjecture of the moment. I have said that the very names of Capernaum, Bethsaida, and Chorazin, have perished; and such was the result of our minute and persevering inquiry among the Arab population, both Fellâhin and Bedawin,* or Ghewârîneh, along all the western shores of the lake, and around its northern extremity. No Muslim knew of any such names, nor of anything which could be so moulded as to resemble them. Yet the Christians of Nazareth are of course acquainted with these names from the New Testament; and especially both the Latin and Greek Catholics in Nazareth, and also Tiberias, are still more likely to be familiar with them, through their intercourse with the Latin monks. They have thus learned to apply them to different places, according to the opinions of their monastic teachers; or as may best suit their own convenience in answering the inquiries of travellers. In this way I would account for the fact, that travellers have sometimes heard these names along the lake. Whenever this has not been in consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard either from the monks of Nazareth, or from Arabs in a greater or less degree dependent on them."

It is important to observe that there were, beyond question, two places bearing the name of Bethsaida. The position of one has been already noticed. The other was situated in Gaulonitus, to the north-east of the lake; and was by Philip the Tetrarch named Julias, in honour of the daughter of Augustus. It was there that Jesus fed the five thousand, and healed the blind man. Beland, in his *Palestina Illustrata*, was the first to point out this distinction.

* The alteration in the established orthography of Arabic words, which is apparent in this extract, and prevails throughout Dr. Robinson's volumes, is the result of a formal deliberation of American missionaries at Jerusalem, who agreed to adopt the system recommended by Mr. Pickering, in his "Essay on a Uniform Orthography for the Indian Languages of North America;" and which has been already extensively used in reducing the languages of the Pacific, and (we believe) New Zealand to writing. How far oriental scholars may be willing to sanction it remains to be proved. Any settled system would be a gain to the mere English reader.

It had been the intention of Messrs. Robinson and Smith, following up the stream of the Jordan, to proceed to Bâneas, the ancient Cæsarea-Philippi; and from thence, having explored the sources of the Jordan, to visit Damascus; to return across Anti-Lebanon—the most eastern range—to Baalbek; and thus to reach Beirut from the north-east, which would give them the opportunity of traversing the cedar districts of Lebanon. The country, however, through which they must have passed, was reported to be unsafe, owing to the rebellion of the Druses of the Lejah; and they were therefore compelled to change their route, as has been already related, and took the direct line, by Safed, Tyre, and Sidon, to Beirut; where they arrived on the 27th of June.

Here we shall take leave of our travellers, as there are one or two features in Dr. Robinson's volumes, to which we have not hitherto found opportunity to do justice. The statistical notices interspersed in the narrative are not very numerous, but bear the mark of authenticity; at least they are the result of diligent inquiry. There is but little light thrown upon the condition of the Syrian Christians. They appear to have been treated with justice and impartiality by the Pasha of Egypt; and for such protection to have been grateful. We were surprised to learn that the bishops of the Greek Church in Syria were chiefly foreigners, unable to speak correctly the vernacular Arabic in which the services of the Church are celebrated. The sacred cities of the Jews are Safed and Tiberias. The historical notice of the latter is worth recording.

“Galilee, and especially Tiberias, became the chief seat of the Jews after the destruction of Jerusalem, and their expulsion from Judea. The national council, or Sanhedrim, according to Jewish accounts, which at first had been restored to Jabneh, came, after several removes, to Sepphoris, and then to Tiberias. This was about the middle of the second century, under the presidency of the celebrated Rabbi Judah Hakkodesh; and from this time Tiberias became for several centuries the central point of Jewish learning. Here their most esteemed rabbins taught in the synagogues; and a school was formed for the cultivation of their law and language. As head of this school Rabbi Judah collected and committed to writing the great mass of Jewish traditional law, now known as the Mishnah: an immense work, which was completed, according to the best accounts, about A.D. 190, or, as some say, in A.D. 220. Rabbi Judah died soon after; and with him faded the chief glory of the academy. The latter, however, continued to flourish, more or less, for several centuries; although the school of Babylon soon became its rival, and, at a later period, eclipsed its fame. In the third century (A.D. 230—270), Rabbi Jochanan compiled here the Gemara, a supplement and commentary to the Mishnah, now usually known as the Jerusalem Talmud. In the same school is supposed to have arisen the great critical collection known as the Masora, intended to mark and preserve the purity of the Hebrew text of the Old Testament. In the days of Jerome, the school of Tiberias continued apparently to flourish; for that Father employed one of its most admired teachers as his instructor in Hebrew. After this time there seem to exist no further certain accounts respecting it.”

In no respect is the good sense of Dr. Robinson more observable than in the limited and judicious manner in which he offers “illus-

trations" of the sacred history, derived from the manners and customs of the present day. Travellers have been wont to write as though they thought the truth of Holy Writ depended upon their being able to explain how facts therein narrated happened. Dr. Robinson is free from all such pedantry. Because, for example, a storm once overtook the disciples of our Lord on the lake of Gennezareth, he does not think it necessary to prove that the lake is *peculiarly* subject to storms. Assured himself of the truth of Scripture, he does not rack his ingenuity to discover such unnecessary attestations to it. That he is sufficiently alive to observe the genuine relics of ancient manners will appear from the following very pleasing specimen, with which we shall close our notice.

"In one field nearly two hundred reapers and gleaners were at work; the latter being nearly as numerous as the former. A few were taking their refreshment, and offered us some of their 'parched corn.' In the season of harvest, the grains of wheat not yet fully dry and hard, are roasted in a pan or on an iron plate, and constitute a very palatable article of food: this is eaten along with bread, or instead of it. Indeed the use of it is so common at this season among the labouring classes, that this parched wheat is sold in the markets; and it was among our list of articles to be purchased at Hebron, for our further journey to Wady Mûsa. The Arabs, it was said, prefer it to rice; but this we did not find to be the case. The whole scene of the reapers and gleaners, and their 'parched corn,' gave us a lively representation of the story of Ruth and the ancient harvest-home in the fields of Boaz,—the owners of the crops came every night and slept upon their threshing-floors, to guard them: and this we had found to be universal in all the region of Gaza. We were in the midst of scenes precisely like those of the Book of Ruth, where Boaz winnowed barley in his threshing-floor, and laid himself down at night to guard the heap of corn."

Our readers will be glad to learn that Dr. Robinson promises a systematic work upon the Geography of the Holy Land; for which purpose he hopes that Mr. Smith, the companion of his travels, who is now stationed at Beirut, will be enabled to make some additional observations upon the northern part of the country. The map of the districts which he did not visit in person, is indeed constructed from the very best materials; some of them not before published; but it wants the authenticity which attaches to the remainder, since no previous observations have been so accurate as those of Dr. Robinson. It will be unpardonable in those who may henceforth travel in Palestine, if they do not arrange their inquiries with reference to what has been already accomplished, and make it their business to fill up the lacunæ which exist in Dr. Robinson's survey.

A Manual of Chemistry. By WILLIAM THOMAS BRANDE, of Her Majesty's Mint, &c. &c. *Fifth Edition.* 1841. 8vo. Pp. xvi. 1470.

THIS excellent Manual of Chemistry, by Professor Brande, has passed through five editions. It has grown with the growth of the brilliant and rapidly progressive science of which it treats, and now extends over nearly fifteen hundred pages; each of which is replete, to overflowing, with information on chemical science, of the highest value. Other works might perhaps be mentioned, which exhibit in bolder relief the characteristic principles of chemical philosophy, and indulge more freely in those adventurous speculations, to which the remarkable discoveries of recent years so strongly tempt men whose minds have been cast in the mould of a Davy or a Faraday. Minds of this cast,—vivid in conception, rapid in action, and ministered to by hands capable of those delicate and varied manipulations, which have made the laboratory of the Royal Institution a theatre of wonders,—reflect their own powerful light upon the subject they undertake, and impart a secret fascination to their treatises upon it; which are read, with absorbed minds and an ever-growing interest, by many who would otherwise have turned away from the subject, as dull and unattractive. The charm of Mr. Brande's work is of a different kind. It is the charm, as rare as it is delightful, that pervades the treatise which exhibits its subject in its due proportions, and flows from those qualities which indicate a complete mastery over that subject on the part of the writer. We read the book which is endowed with this charm with a quiet and sustained confidence, for which the occasional excitation and the bursts of admiration, produced by works more original in thought, and more brilliant in expression, are an inadequate and perishing substitute. Mr. Brande's Manual is the book to which the *student* will continually repair for accurate and copious information on the numerous topics embraced by chemical science. Nor will he ever be disappointed. The general reader will probably be content with a less substantial repast; but whoever is led, by profession or by choice, to make chemistry his exclusive or principal study, will feast his keener appetite upon the solid and abundant food which Mr. Brande here spreads before him.

Mr. Brande has prefixed to his Manual, an Historical Sketch of the Origin and Progress of Chemical Philosophy. Notwithstanding the praises we have sincerely bestowed upon the great body of Mr. Brande's work, we must confess that we have read this prefatory Historical Sketch with feelings allied to disappointment. We are not unaware of the difficulties an historian of science has to contend with. He has to observe two conditions, which, if not positively contradictory, are at least far from harmonious. It is his duty both to record facts as they actually occurred, and to trace the route and mark the progress of pure scientific discovery. The history of science is not only a record of events, with all their accidents of

person, time, and place, but is also a chapter in the general history of the human mind. There is a history actual, and there is a history theoretic. The former would be, in the case before us, a History of Chemistry; the latter, a History of Chemical Philosophy, or, as Mr. Whewell designates it, the "Philosophy of Chemistry." Mr. Brande has furnished us with the former only; and we find it difficult to trace in his pages that thread of speculation on which the pearls of experiment and discovery are strung. At the same time, they contain much anecdotal information that is highly interesting; and we shall freely draw upon their resources in the course of the following paper, in which we propose briefly and rapidly to trace the progress of chemical speculation, from its first rise in periods anterior, probably, to that of the earliest Greek philosophy, down to the present day.

From the first dawn of the speculative reason, man has earnestly striven to subjugate the world in which he has been placed by the Creator,—the shining heavens above, and the fruitful earth beneath,—to the dominion of the intellect. He has felt and admitted the necessity that has been laid upon him by the Great Author of his being, to become "the interpreter of nature." Her mighty volume, replete with truths written in characters of grandeur and beauty, lay spread open beneath the eager and enraptured gaze of the first philosophers, who daringly endeavoured to read its meaning at a glance. Language, also,—the language of unreflecting periods, the language of commerce and war, of poetry and love, of literature and art, of morals and religion, of national and domestic life,—language had received the impress of the external world; but steeped in all the various colours of the fancy and the affections. To the familiar forms of speech of which language, thus sensuous and impassioned, was composed, the early inquirers repaired, as to oracles competent to reveal the mysteries of creation. But the mighty mother refused to unfold the gates of her temple to men who knocked with such rash, impetuous haste, and sought to penetrate at once her inmost shrines. The volume of her secret wisdom was at the same time both opened and sealed. The unphilosophical language of ordinary life was unable to yield to the anxious querist those articulate responses which alone could satisfy the intellect, and were in conformity with the reality of things.

The earliest efforts of inquiring minds were directed to the splendid phenomena of the heavens. Borne upward on adventurous wing, the Chaldean and Greek astronomers endeavoured to follow the shining track of the burning chariot-wheels of the sun; pursued the moon into her "vacant interlunar cave;" mingled with the stars as they crowded the pavement of the sky. Second only to astronomy, chemistry appears early in the field of physical speculation. No science has possessed greater powers of fascination than this. Its hold upon the human mind has been most tenacious. The magic of its attraction has in all ages been irresistible. Few are its votaries

who would not heartily respond to the sentiment expressed by Beccher, when, in the preface of his *Physical Subterranea*, he speaks of chemists as a strange class of mortals, impelled by an almost insane impulse to seek their pleasure among smoke and vapour, soot and flame, poisons and poverty. "Yet among all these evils," he says, "I seem to myself to live so sweetly, that, may I die, if I would change places with the Persian king."

Every physical science has its distinguishing IDEA; the necessary condition of its existence as a distinct element of human knowledge; the principle of unity between the observed facts of the material world which that science embraces; the meaning of that chapter in Nature's book in which these facts are recorded. In the language of Lord Bacon, these ideas are "notions and axioms," abstracted from things by "a certain and guarded method," penetrating "beneath the surface of common notions," to "the more secret and remote parts of nature;"* or, as Mr. Whewell defines them, "those inevitable general relations imposed upon our perceptions by acts of the mind, and different from any thing our senses directly offer to us."†

The fundamental ideas of chemistry are those of SUBSTANCE and AFFINITY. The idea of *substance* has occupied a prominent place in the speculations of philosophers from the earliest periods; and has been held with a clearness of apprehension and vigour of intellectual grasp, that present a remarkable contrast to the confusion and feebleness of thought in which most of the fundamental ideas of physical science have been involved.

"Most of the substances belonging to our globe," says Sir Humphrey Davy,‡ "are constantly undergoing alterations in sensible qualities, and one variety of matter becomes, as it were, transmuted into another. Such changes, whether natural or artificial, whether slowly or rapidly performed, are called *chemical*; thus the gradual and almost imperceptible decay of the leaves and branches of a fallen tree exposed to the atmosphere, and the rapid combustion of wood in our fires, are both chemical operations. The object of chemical philosophy is to ascertain the causes of all phenomena of this kind, and to discover the laws by which they are governed." Now the fundamental axiom of chemistry is, that amid all this variety of change, in form, in quality, in whatever appears most characteristic, the original substance itself remains identically the same. Matter, so far as chemistry takes cognizance of it, is indestructible. We do not of course assert its necessary indestructibility, for this would be to maintain its eternal self-existence: but as a fact established on the basis of the widest experience, matter always has remained unchanged

* "Quæ adhuc inventa sunt in scientiis, ea hujusmodi sunt ut notionibus vulgaribus fere subjeant: ut vero ad interiora et remotiora naturæ penetretur, necesse est ut tam notiones quam axiomata majis certâ et munitâ viâ à particularibus abstrahantur; atque omnino melior et certior intellectûs adoperatio in usum veniat."—Bacon, *Nov. Org.* lib. i. Aphor. xviii.

† *Philosophy of the Inductive Sciences*, vol. i. p. 26.

‡ *Elements of Chemical Philosophy*, p. 1.

in amount. What the many call *destruction*, is *transformation* only. Had it been otherwise, chemistry, so far as we can see, would never have existed. There has not been a single critical question in the whole range of its history which has not depended, for its ultimate solution, upon the axiom, that *the whole is equal to the sum of its parts*. M. Dumas, in his *Leçons de la Philosophie Chimique*, has claimed for Lavoisier the merit of having introduced, as a presiding spirit among the operations of the laboratory, the maxim, that in chemistry nothing is created, nothing is lost. But from the first time that analysis and synthesis were recognised as chemical operations of any value,—a time which carries us back to the days of the alchemists,—this was a governing principle with every experimental chemist. *E nilo nil gigni, in nilum nil posse reverti*, the well-known emphatic and continually recurring maxim of Lucretius, as a disciple of the corpuscular philosophy of Epicurus, lies at the root of all chemical speculation and experiment, from their earliest germination to their present fruitful development. That a body is equal to the sum of its ponderable elements, is one of the main pillars upon which the entire structure of chemical science rests. *Weight* is a constant and quantitative property of matter; and by its weight, is the quantity of matter in a given substance determined: so that the fates of all the great chemical theories have literally trembled in the balance, and been determined by its decisions. This was eminently the case with regard to the rival theories of Phlogiston and Oxygen.

“From the obscure hints in the writings of the alchemists, and from the more decided language of Basil, Valentine, Paracelsus, and other writers of that cast, it appears that the phenomena of combustion were generally referred to the existence of some subtle and highly volatile principle, which, expanded and agitated by heat, produced flame and fire. When metals were exposed to the action of heat, the greater number were observed to alter their appearance, and, losing metallic brilliancy, became converted into an earth-like residue, to which the name of *calx* was given. It was generally admitted that, in this process, the particles of the combustible were thrown into violent vibrations, and so transformed into heat and light; and such a supposition was natural enough, for it appears to a superficial observer, that the matter burned is, in a great number of cases, entirely consumed, and that the principal products are light and heat.

“A tract, extremely remarkable for the period at which it was written, appeared on this subject about the year 1630, relating to the increase of weight sustained by tin and lead during their calcination. Le Brun having melted two pounds six ounces of tin, found that in six hours the whole had passed into the state of calx, weighing three pounds one ounce; and, being puzzled at the circumstance, he consulted Rey, a physician of Perigord, as to its cause; who immediately set about an investigation of the matter, which terminated in explicitly referring the cause of the increase to the fixation of air.

“Hooke, in his investigations, and Boyle, by his experiments with the air-pump, succeeded not merely in demonstrating the important part performed by the presence of atmospheric air in combustion, but Hooke carried his inquiries still further, and seems to have anticipated results that were gained at a much later period of chemical science.

“The doctrines of Hooke, concerning the influence of air in combustion, were further illustrated by Mayow, in 1674.

"While these views were promulgating in England, and chemists were busy in endeavouring to raise a theory of combustion on the basis of experiment, Beccher and Stahl, in Germany, were at work upon the same subject, and succeeded in establishing . . . the *Phlogistic Theory* . . . Beccher's notion of the chemical constitution of bodies amounts to this: the elements of bodies are air, water, and three earths, one of which is inflammable, another mercurial, and another fusible. The three earths, combined with water, constitute an universal acid, which is the basis of all other acids. The combination of two earths produces lapideous bodies; and in the metals, the three earths are united in various proportions. . . . Rejecting the mercurial earth of Beccher, Stahl retained as elements, water, acid, earth, and fire, or, as he termed it, *PHLOGISTON*, a principle of extreme tenuity, and prone to a kind of vibratory motion, in which it appears as fire. He went beyond Beccher, in adducing experimental proofs of his hypothesis. When phosphorus is burned, it produces an acid matter, with the evolution of much heat and light; consequently, phosphorus consists of acid and phlogiston: if this acid be now heated with charcoal, or other body abounding in phlogiston, phosphorus will be reproduced.

"When zinc is heated to redness, it burns with a brilliant flame, and is converted into a white earthy substance, or calx. Hence zinc consists of this earth and phlogiston.

"Now, it will be observed, nothing is here said of the increase of weight which Rey attributed to the condensation of air, and which Mayow has as distinctly referred to the fixation of Hooke's nitro-aerial particles. Nor is that obstacle taken into the account which Boyle's experiments had suggested, and which Hooke is particularly fond of dwelling upon, namely, that bodies will not burn without air.

"However, this hypothesis of Stahl, notwithstanding the increase of weight in the burning body, the requisite presence of air, and other bars against it, was immediately embraced by the generality of chemists, and maintained an unimpeached dominion for upwards of fifty years; until shaken and upset by the arguments of Lavoisier, who, availing himself of the discoveries of Scheele, Priestley, and Black, brought an insuperable mass of evidence to bear against the doctrine of phlogiston."—Pp. 32—35.

Before this could be accomplished, however, it was necessary to bring the *aeriform* elements under the axiom laid down respecting ponderable matter. This was done by Hales, Black, Priestley, and Cavendish, who divide the honours of "pneumatic chemistry" between them. Those sections of Mr. Brande's Historical Sketch, which treat of the researches of these eminent chemists, are written in a delightful spirit of admiration at the genius and success of these philosophers. We observe, with pleasure, the anxiety of Mr. Brande to render justice to the *earliest* discoverers in chemistry. These are too generally overlooked. Their early dawn is too often eclipsed by the nearer brightness of later experimentalists. They labour at a time when the field appears most barren and unpromising; and other men enter into their labours. Mr. Brande is duly sensible of this injustice, and is careful to bestow upon those who bore the heat and burthen of the morning sun, their merited honours. In one instance, however, we fear that this feeling has led him to deal hardly by one, whose career was brilliant in the extreme,—not unaptly symbolized by the splendour of some of his experiments, we mean the combustion of phosphorus and the metals in oxygen,—

until it was prematurely closed in blood. Mr. Brande hardly does justice to Lavoisier.

"Lavoisier's Elements of Chemistry," says Mr. Brande, "was fitted to display the strongest parts of the antiphlogistic system in the most favourable light: it was, indeed, impossible that any one, of unbiassed judgment, could seriously retain the phlogistic doctrines after the perusal of this masterly refutation. But if we look for the facts upon which this refutation rests, we shall search in vain, either in the works of Lavoisier, or in those of his contemporaries: they were furnished from other quarters, and will, I think, chiefly be found in the writings of Mayow and Hooke, of Priestley and Scheele. The prominent features of the French theory, are its explanation of the phenomena of combustion and of acidification, the presence of oxygen being deemed essential in both cases. That air is the food of fire was known in the remotest ages; that it causes the increase of weight sustained by metals during their calcination, was shown by Rey in the seventeenth century; that a part only of the atmosphere is concerned in the support of flame, was explained by Hooke in 1667; and that the vital or 'igneous spirit' of the atmosphere, is concerned in the formation of acids, was asserted by Mayow in 1674. Here, without advancing into the eighteenth century, we have, in explicit detail, all the facts and arguments requisite for the construction of the French theory; but if to these we add the discovery of oxygen by Priestley, and of the composition of water, by Cavendish and Watt, what then becomes of its claim to originality?"—P. 89.

To this question Mr. Whewell* has returned a triumphant answer. "Some English writers have expressed an opinion that there was little that was original in the new doctrines. But, if they were so obvious, what are we to say of eminent chemists, as Black and Cavendish, who hesitated when they were presented, or Kirwan and Priestley, who rejected them? This, at least, shows that it required some peculiar insight to see the evidence of these truths. To say that most of the materials of Lavoisier's theory existed before him, is only to say that his great merit was, that which must always be the great merit of a new theory, his generalization. The effect which the publication of his doctrines produced, shows that he was the first person who, possessing clearly the idea of quantitative composition, applied it steadily to a great range of well-ascertained facts . . . The *originality* of the theory of oxygen is proved by the conflict, short as it was, which accompanied its promulgation; its *importance* is shown by the changes which it soon occasioned in every part of the science."

This turning of the scale in favour of the oxygen theory, is the most famous and striking application of the axiom laid down above, that the history of chemistry furnishes. There appear strong reasons for applying the same axiom to test the merits of those theories which refer the phenomena of light, heat, magnetism, and electricity, to certain "imponderable elements:" but the above example must suffice, as exhibiting one of the great principles of the philosophy of

* History of the Inductive Sciences, vol. iii. pp. 135, 136.

chemistry, and also embracing some of the most interesting and prominent facts of its history.

The second characteristic idea of chemistry is that of *affinity*. To enter into this idea, the student must possess some previous acquaintance with that of an element. "The ideas," says Mr. Whewell, "which impel man to such a knowledge of the composition of bodies as gives meaning to facts exhibiting this composition, and universality to special truths discovered by experience, are the ideas of *Element* and of *Substance*."* We shall hereafter enter more fully upon the consideration of the former of these ideas; which will lead us to facts in the modern history of chemistry of a very remarkable nature, and almost tending to justify some of those fanciful speculations, and hitherto fruitless experiments, which have made alchemy,—of old the superstition of chemistry,—a by-word among philosophers. At present we shall notice it only so far as is necessary for the elucidation of the idea of affinity.

From the earliest periods of scientific speculation, philosophers have held that bodies are composed of separate particles, of elements, or principles. The doctrine of "the four elements" is one of the most ancient forms of this belief. To this doctrine Thales contributed *water*; Anaximenes, *air*; Anaximander, *earth*; and Heraclitus, *fire*. Inculcated by Aristotle and Galen, this article of the early physical creed was accepted by Gentile, Christian, and Mohammedan worlds, and held with unhesitating confidence for fifteen hundred years. Out of these four elements all bodies in nature were held to be composed; the compounds deriving their qualities from them by *resemblance*; so that bodies were hot through the presence of a hot element; moist by virtue of water; heavy, if earth was the chief element in their composition: while out of the essential contrariety of these elements arise the endless contentions which keep up the perpetual agitations and changes in the kingdoms of nature.

"Hot, Cold, Moist, Dry, four champions fierce,
Strive for the mast'ry, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumber'd as the sands
Of Barca or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings.

* * * * *

* * * * * A wild abyss,
The womb of nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confus'dly, and which thus must ever fight,
Unless th' Almighty Maker them ordain
His dark materials to create more worlds."

* Philosophy of the Inductive Sciences, vol. i. p. 361.

But so far from truth is the doctrine that compounds resemble the elements which enter into their composition, that the direct reverse is almost universally the case.

"It is impossible," says Mr. Brande, "to anticipate, from our knowledge of the characters of the component parts of bodies, those which are to belong to the resulting compound: hence chemistry is essentially a science of experiment. Oil of vitriol, for instance, or sulphuric acid, is a highly acrid and corrosive liquid; but it is composed of tasteless and comparatively inert elements, namely, oxygen, sulphur, and water. The elements, oxygen and nitrogen, which, in a state of mechanical mixture, constitute the air we breathe, give rise, when chemically combined, to one of the most active agents of the laboratory, namely, nitric acid. Again, if sulphuric or nitric acids be combined with caustic potassa, comparatively mild and inert neutral salts result, namely, the sulphate and nitrate of potassa, in which none of the properties of the component acid and alkali can be recognised. In art, these remarkable changes are made subservient to the most important purposes. . . . In nature, analogous changes are more strikingly presented to our observation, and the flower, the shrub, and the tree, are seen gradually to be formed and developed out of materials contributed by the air and soil, and in all respects most dissimilar to the new products of the vegetable. . . . There are many beautiful experiments illustrative of the total change of all obvious properties of substances as a consequence of chemical combination: as one striking instance, we may adduce the mutual action of oxygen and nitrous gases; these bodies are, respectively, permanently elastic fluids, without colour, taste, or smell: when mixed over water, they immediately enter into chemical combination, lose their elastic form, become of a deep orange colour, intensely sour, and of a peculiar odour; in their separate state they are insoluble in water, but the body which has resulted from their combination, is perfectly soluble in that fluid." —P. 231.

The first step, therefore, towards a true apprehension with regard to the constitution of bodies, must be an abandonment of the notion that compound substances possess the same qualities as their elements. This step was taken by the ALCHEMISTS, when they recognised "the work of the cupel and the retort, as the produce of analysis and synthesis." But for one step they took right, they took innumerable wrong ones; wandering transverse—

"ten thousand leagues awry
Into the devious air."

The history of their fond attempts to discover the philosopher's stone and the alkahest, forms no part of the history of philosophical chemistry. But it is an instructive chapter in the speculative and moral history of man; and as such, cannot be regarded, in our pages, as a digression. Mr. Brande has furnished some interesting notices respecting the labours of the alchemists: of these we purpose to avail ourselves.

Alchemy has been pithily defined in the old apophthegm,—*Ars sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.* But this beginning, middle, and end, were often disconnected. The vulgar adept, shrouding his real objects in the devout language of the sage, was a liar from the beginning; a knavish Dousterswivel

throughout, conducting his "worthy and simple" patron by no circuitous path to poverty and disappointment; but generally securing to himself an abundant supply of the precious metal, or its gifts, by methods less unintelligible, and far more effectual, than washing, with Alonzo the Wise of Castile, the black face of the daughter of the Sun in the baths of the Moon; or cleansing the six lepers, with Geber; or, with Hermes Trismegistus, catching the flying bird, and drowning it in the well of the philosophers, so that it may fly no more. Tangible wealth and the enjoyments of life were the end of the lying labours of this "diabolical crew of gold and silver sucking-flies and leeches," as Van Helmont indignantly calls them. Ben Jonson makes his *Alchemist* revel in the imagination of perfumed mists, beds of gossamer, baths of roses, dainty dishes, and costly attire:—

" My mists
I'll have of perfumed vapour round the room,
To lose ourselves in, and my baths like pits
To fall into, from whence we will come forth,
And roll ourselves in gossamer and roses.

" My meat shall all come in in Indian shells,
Dishes of agate set in gold and studded
With em'ralsds, sapphires, hyacinths, and rubies.

* * * * * My shirts
I'll have of taffeta, sarsnet, soft and light
As cobwebs; and for all my other raiment,
It shall be such as might provoke the Persian,
Were he to teach the world riot anew: "—

but, in most cases, as Van Helmont justly says, "the sauce was dearer than the meat." Chaucer has well described the juggling tricks of this class of adepts.

"The priest him busieth all that ever he can
To don as this chanoun, this cursed man,
Commandeth him, and fast blew the fire
For to come to the effect of his desire;
And this chanoun right in the mean while
All ready was this priest eft to beguile,
And for a countenance in his hand bare
An hollow stick, (take, keep, and beware,)
In the end of which an ounce, and no more,
Of silver limaille put was as before;
Was in his coal, and stopped with wax well
For to keep in his limaille every del.
And while this priest was in his business,
This chanoun with his stick gan him dress
To him anon, and his powder cast in,
As he did erst, (the devil out of his skin
Him turn, I pray to God, for his falsehede,)
For he was ever false in thought and deed,
And with his stick above the crosslet,

That was ordained with that false get,
 He stirreth the coals, till relenten gan
 The wax again the fire as every man
 But he a fool be, wote well it wote need,
 And all that in the stick was out yede;
 And in the crosslet hastily it fell."

But there were alchemists of a different class; mistaken, but honest men, who persevered for the sake of the science itself. They thought that the difficult lock which they found hanging to the door of Nature's treasury betokened the possibility of its being opened, even while its office was to prevent access; and they devoted all their skill to the construction of a key which should thread its complicated wards. They cherished an earnest belief in the possibility of reducing all the modifications of matter to the primitive element; and this primitive element they fondly believed to be gold. They subjected the harsh and churlish ore to the stern and searching discipline of the retort, the alembic, the crucible, and the lamp, with a thousand other vessels, the construction of many of them complex and whimsical in the extreme; hoping thereby to refine and cleanse the subject of their toilsome experiments, and restore to its essential purity, beauty, and worth, the true metal of the sun. The basso-relievo of Job, surrounded by his comforters, which William of Paris placed among the ornaments of Notre Dame, is a striking type, as it was intended to be, of the philosopher's stone; which, according to Raymond Lully, must undergo every kind of affliction and martyrdom before it can attain perfection. Thomas Norton treats in his *Ordinall of Alchimy*, among other topics of the occult science, of "the five concords:" of which the first is "Patience," and the fifth, "Planetary Influence." The last was a dream; but the patience of the alchemists was a reality, that withstood toils without remission and failures without end. Mr. Brande has registered their labours, and recorded their disappointment.

"The transmutation of the baser metals into gold and silver, which was the chief, and, in most cases, the only object of the genuine alchemists, was not merely regarded as possible, but believed to have been performed, by some of the more enlightened chemists of the seventeenth century; and in perusing the history of these transmutations, as recorded by Helvetius, Boerhaave, Boyle, and other sober-minded men, it would be difficult to resist the evidence adduced, without the aid of modern science. Lord Bacon's sound sense has been arraigned for his belief in alchemy, though he, in fact, rather urges the possibility than the probability of transmutation; and, considering the infant state of the experimental sciences, and of chemistry in particular, in his age, and the plausible exterior of the phenomena that the chemists were able to produce, he is rather to be considered sceptical than credulous, upon many of the points he discusses.

"Hermes Trismegistus, who is said to have lived in the year of the world 2076, has generally been quoted as the oldest of the alchemists. Geber is another great name in the history of alchemy; the exact period at which he lived is unknown, but it was probably not later than the seventh century. Dr. Johnson supposes that the word *Gibberish*, anciently written *Geberish*, was originally applied to the language of Geber and his tribe.

"Artephius, in A.D. 1130, published several alchemical tracts; we are told by Roger Bacon and others, that he died at the age of 1025, having prolonged his life by the miraculous virtues of his medicines.

"The alchemical annals of the thirteenth century are adorned by the name of Roger Bacon, a native of Ilchester, in Somersetshire, and descended from an ancient and honourable family. In 1240, he returned from Paris, and became celebrated among the learned of the University of Oxford. . . . The alchemical work of Roger Bacon which has been most prized, is the MIRROR OF ALCHEMY. . . .

"Albert of Cologne, surnamed the Great, was a contemporary of Roger Bacon; he is celebrated as the inventor of the BRAZEN HEAD, which was demolished by the pious zeal of his pupil, the angelical doctor, Thomas Aquinas, in consequence of his suspecting it to be an agent of the devil. . . . Albertus Magnus is chiefly celebrated as the commentator of Aristotle; but, if we give credit to contemporary writers, he was deeply skilled in all the higher departments of alchemical philosophy. His works fill twenty-one folio volumes."

"The names of Raymond Lully of Majorca, born A.D. 1236, and Arnold of Villanova, born A.D. 1235, occur in this page of the history of chemical science."—Pp. 6—9.

Raymond, we may here observe, visited this country in the reign of Edward I.; and, in the presence of the monarch, converted iron into gold, which was coined into rose-nobles. According to the adepts, the image of the sun, surmounted by the mystical flower, together with the inscription impressed on the obverse, *Jesus autem transiens per medium illorum ibat*, must be regarded as denoting the art by which the metal was formed.

Passing over the names of Arnold, who added to his capacity of alchemist that of prophet, in which he foretold that the world would come to an end in 1376; Isaac and John of Holland, who are mentioned by Boerhaave; Nicholas Hammal, who lived about the year 1560, and founded hospitals, repaired churches, and endowed charitable institutions; Helvetius, who gives the most celebrated history of transformation extant, under the title of, "Brief of the Golden Calf; discovering the rarest Miracle in Nature, how by the smallest Portion of the Philosopher's Stone a great Piece of common Lead was totally transmuted into the purest transplendent Gold, at the Hague, in 1666;" and the famous Sir Kenelm Digby, whom Evelyn, (Diary, Nov. 7, 1651,) pronounces to be "an arrant mountebank;" all of whom are noticed by Mr. Brande; we arrive at an account of transmutation, from the *Bibliotheca Chemica Curiosa* of Mangetus, which we shall transcribe from Mr. Brande's pages.

"About the year 1650, an unknown Italian came to Geneva, and took lodgings at the sign of the Green Cross. After remaining there a day or two, he requested De Luc, the landlord, to procure him a man acquainted with Italian, to accompany him through the town, and point out those things which deserved to be examined. De Luc was acquainted with M. Gros, on whose authority the narrative is given, and who is described by Mangetus as a clergyman of Geneva, 'of the most unexceptionable character, and at the same time a skilful physician and expert chemist.' M. Gros was at this time about twenty years of age, and a student in Geneva. De Luc, know-

ing his proficiency in the Italian language, requested him to accompany the stranger. To this proposition he willingly acceded, and attended the Italian everywhere for the space of a fortnight. The stranger now began to complain of want of money, which alarmed M. Gros not a little, for he was at that time very poor, and he became apprehensive, from the tenor of the Italian's conversation, that he intended to ask the loan of money from him. But instead of this, the Italian asked him if he was acquainted with any goldsmith, whose bellows and other utensils they might be permitted to use, and who would not refuse to supply them with the different articles requisite for a particular process he wanted to perform. M. Gros named a M. Bureau, to whom the Italian immediately repaired. Bureau readily furnished crucibles, pure tin, quicksilver, and the other things required by the Italian. The goldsmith left his workshop, that the Italian might be under less restraint, leaving M. Gros, with one of his own workmen, as an attendant. The Italian put a quantity of tin into one crucible, and a quantity of quicksilver into another. The tin was melted in the fire, and the mercury heated. It was then poured into the melted tin, and at the same time a red powder enclosed in wax was projected into the amalgam. An agitation took place, and a great deal of smoke was exhaled from the crucible; but this speedily subsided, and the whole being poured out, formed six heavy ingots, having the colour of gold. The goldsmith was called in by the Italian, and requested to make a rigid examination of the smallest of these ingots. The goldsmith, not content with the touchstone and the application of aquafortis, exposed the metal on the cupel with lead, and fused it with antimony, but it sustained no loss. He found it possessed of the ductility and specific gravity of gold: and full of admiration, he exclaimed, that he had never worked before upon gold so perfectly pure. The Italian made him a present of the smallest ingot as a recompense, and then, accompanied by M. Gros, he repaired to the mint, where he received from M. Bacuet, the mint-master, a quantity of Spanish gold coin, equal in weight to the ingots he had brought. To M. Gros, he made a present of twenty pieces, on account of the attention he had paid him; and, after paying his bill at the inn, he added fifteen pieces more, to serve to entertain M. Gros and M. Bureau for some days, and in the mean time he ordered a supper, that he might, on his return, have the pleasure of supping with these two gentlemen. He went out, but never returned, leaving behind him the greatest regret and admiration."

During the middle ages, alchemy flourished beneath the broad shadow of ecclesiastical patronage; and it has left its impress, under the form of many a quaint and mystic device, upon our sacred buildings. Blue lions and green, the toad, the dragon, the panther, and the crow, white women and red men, are interspersed among the pictured and sculptured legends of saints and martyrs. The dragon adorns the cathedral at Ely, and is found on many of our Norman portals. The whimsical representation of Jacob's Dream, which, though sadly mutilated, continues to cling to the west front of the abbey church at Bath, probably partakes not less of the character of an alchemical allegory than of a scriptural history. In the topmost spandrels of the east window, the sun, moon, and seven stars, are yet seen. On a part of the groined roof of the cathedral of St. David, are sculptured three rabbits, so disposed, that, although each head is complete, there are only three ears amongst them all. From the last will and testament of the Benedictine, Basil Valentine, we learn that these rabbits are "the hunt of Venus," and furnished

no small help in the concoction of the philosopher's stone. The fretted aisles of Westminster Abbey were favourite haunts of the adepts, and were adorned with graphic allegories of the "hermetic mysteries." Many of these ornaments have ceased to exist. The "plasterer's whited brush," against which Elias Ashmole is justly indignant, spread its frightful splash, in his day, over the remarkable device painted by Abbot Islip in his chauntry; a hieroglyphic, representing a triple sphere, filled with figures of the devil and his angels, and copiously provided with crucibles and stars, and other instruments and symbols of that art, by means of which, in the language of the *Tractatus Aureus*, ascribed to Hermes Trismegistus, "through the permission of the Omnipotent, the greatest disease is cured, and sorrow, distress, evil, and every hurtful thing evaded; by help of which, we pass from darkness to light, from a desert and wilderness to a habitation and home, and from straitness and necessities to a large and ample estate;" so that the device which displayed its triumphs, might well be supposed to represent the fall of Lucifer. "Behind the pulpit in St. Margaret's church, there was a splendid window, wherein," says Ashmole, "was fairly painted the whole processe of the worke." This the Puritans destroyed. But some alchemical emblems still remain. The rich pavement before the altar of the abbey exhibits the celestial orbs and spheres; and the magical Pentalpha retains its station in the western window of the southern aisle.

Alchemy had its disciples down to a comparatively recent period: among whom, Mr. Brande has noticed Dr. Price of Guildford, and Peter Woulfe.

"In later times, we have had two or three believers in transmutation. In the year 1782, Dr. Price, of Guildford, by means of a white and red powder, professed to convert mercury into silver and gold, and is said to have convinced many disbelievers of the possibility of such a change; his experiments were to have been repeated before an adequate tribunal, but he put a period to his existence by swallowing laurel-water."—P. 17.

Respecting Woulfe, Mr. Brande says:—

"I have picked up a few anecdotes from two or three friends who were his acquaintance. He occupied chambers in Barnard's Inn, while residing in London, and usually spent the summer in Paris. His rooms, which were extensive, were so filled with furnaces and apparatus, that it was difficult to reach his fire-side. Dr. Babington told me, that he once put down his hat, and never could find it again, such was the confusion of boxes, packages, and parcels, that lay about the chamber. His breakfast hour was four in the morning; a few of his select friends were occasionally invited to this repast, to whom a secret signal was given by which they gained entrance, knocking a certain number of times at the inner door of his apartment. He had long vainly searched for the elixir, and attributed his repeated failures to the want of due preparation by pious and charitable acts. I understand that some of his apparatus is still extant, upon which are supplications for success, and for the welfare of the adepts. Whenever he wished to break an acquaintance, or felt himself offended, he resented the supposed injury

by sending a present to the offender, and never seeing him afterwards. These presents were sometimes of a curious description, and consisted usually of some expensive chemical product or preparation. He had an heroic remedy for illness: when he felt himself seriously indisposed, he took a place in the Edinburgh mail, and having reached that city, immediately came back in the returning coach to London. A cold taken on one of these expeditions terminated in an inflammation of the lungs, of which he died in 1805."—Pp. 17, 18.

Our limits will not allow us to pursue the history of alchemy further; yet we cannot dismiss it without a sigh. Many of the alchemists display qualities of mind,—ingenuity, patience, pious devotion,—which command our esteem, while we deplore their wasteful misapplication. "The alchymist," says Lord Bacon, "goes on with an eternal hope; and where his matters succeed not, lays the blame upon his own errors; and accuses himself as having not sufficiently understood either the terms of his art, or his author: whence he either hearkens out for traditions and auricular whispers, or else fancies he made some mistake as to the exact quantity of the ingredients, or nicety of the experiment; and thus repeats the operation without end." There he sits and toils in his solitary cell, wasting the day in the pursuit of golden dreams, and heedless of the thousand waking interests that occupy his fellow-men. Night arrives, but brings no sleep. The athanor sends up its pale and tremulous flame, which plays fitfully around the convex sides of the wry-necked retort. Salt, sulphur, and mercury,—*"the salt of wise men," "philosophical sulphur," "the soul of mercury,"*—are blended in due proportion, and pass through their appointed series of changes. Sublimation, distillation, fermentation, succeed each other according to the rules of art. All is in vain. At one time the vessels burst; at another his lamp goes out; worst of all, the powder of projection evaporates in smoke, while the base metal simmers on in the crucible, unchanged. Still he despairs not. He repairs his shattered apparatus, replenishes anew the bath of Mary; and resumes his labours *"in the name of God."* The lengthening shadows of old age creep over him; but cannot extinguish the bright hopes of his youth. The freshness of ripening manhood has yielded to the wrinkles of premature senility; but experience has failed to sow the seeds of wisdom in the furrows of his cheek. Year after year the wealth of Ophir is just within his grasp; but meanwhile his gaberdine grows threadbare. Elastic hope nourishes his heart; but clamorous hunger pinches his lean sides, and *"Hopdance cries in his belly for two white herrings."* "If, in the mean time," as Lord Bacon remarks, "among all the chances of experiments, he throws any which appear either new or useful, he feeds his mind with these as so many earnestings; boasts and extols them above measure; and conceives great hopes of what is behind." "Now the marriage is consummated," exclaims Carolus Musitanus, in a burst of alchemical enthusiasm; "now two things are converted into one; the sulphur being dissolved,

the stone is at hand." Thus is he led on,—like the ignorant rustic, by the legendary promise of the golden shower from the flying rainbow,—in a wearisome quest after imaginary good: the precious metal eludes his trembling grasp; the elixir of life mocks his quivering lip; poverty overtakes him, and old age seizes hold of him, and death pushes him into the grave. Spenser has written his epitaph.

"To lose good days that might be better spent,
To waste long nights in pensive discontent;
To spend to-day, to be put back to-morrow;
To feed on hope, to pine with fear and sorrow;
To fret his soul with crosses and with cares,
To eat his heart through comfortless despairs:
Unhappy wight! born to disastrous end,
That did his life in tedious tendance spend."

We now resume our history of legitimate chemical speculation and experiment.

"There were contemporaries of the alchemist," continues Mr. Brande, "whose pursuits were conducted upon more rational principles, and whose writings, though often overshadowed by the clouds of magic and astrology, are in many instances illumined by rays of sober experimental investigation. They often indulge in the insane caprices of the mere searchers for the philosopher's stone; but their madness has method in it, and their wanderings are not without a plan.

"Of these, the first I shall notice is BASIL VALENTINE, of Erfurth, who wrote about the middle of the fifteenth century, and who may justly be considered as one of those whose labours contributed to the foundation of modern chemistry. His experiments always had an object; and he details them with intelligible perspicuity. It is true, he often launches into alchemy, but he returns unpolluted by its follies: where he speaks as an adept, he is as absurd as need be; but, as the narrator of experiments, he abounds in shrewd remarks, and was uncommonly successful in his pursuits. . . . In physic, he was a brave champion for the chemical sect; and his Triumphant Chariot of Antimony, (A.D. 1624,) abounds in reflections, not of the mildest description, upon the practice and theory of his adversaries, whom he despises because, unable to prepare their own medicines, 'they know not whether they be hot or cold, moist or dry, black or white; they only know them as written in their books; and seek after nothing but money. Labour is tedious to them; and they commit all to chance: they have no conscience; and coals are outlandish wares with them: they write long scrolls of prescriptions; and the apothecary thumps their medicine in his mortar, and health out of the patient.' . . .

"To say nothing of the important preparations of antimony* with which Basil Valentine enriched the *Materia Medica*, and of which he has given an intelligible and copious account in the *Currus Triumphalis*, we find in his works the first accurate directions for the preparation of nitric, hydrochloric, and sulphuric acids; and were these his only contributions to the laboratory, I need hardly say how richly he merits the eulogies of the moderns, when we reflect upon the numerous uses to which these acids are now applied, upon

* "It is probable that the word ANTIMONY was first used by Basil Valentine. Tradition relates, that upon his having thrown some of it to the hogs, after it had purged them heartily, they immediately fattened; and therefore he imagined that his fellow monks would be the better for a like dose, they having become lean by fasting and mortification. The experiment, however, failed, and they died; whence the medicine was called *antimoine*."

their importance in several of the most refined and extensive branches of art, and upon the advances in technical and scientific chemistry which have been attained by their aid."—Pp. 18—20.

"PARACELSUS comes next in chronological order to Basil Valentine; but, as a chemist, he falls short of that master: his original discoveries are few and unimportant, and his great merit lies in the boldness and assiduity he displayed in introducing chemical preparations into the *Materia Medica*, and in subduing the prejudices of the Galenical physicians against the productions of the laboratory. . . .

"The enthusiastic ravings of Paracelsus tended to awaken the more solid talents of VAN HELMONT, of Brussels, who flourished in the early part of the seventeenth century. . . . Van Helmont has left a curious memoir, containing a sketch of his own life, and exhibiting the various circumstances that suggested and gave an impulse to his pursuits. . . . 'In 1594, being then seventeen years of age, I finished my course of philosophy; but upon seeing none admitted to examinations at Louvain who were not in a gown and hood, as though the garment made the man, I was struck with the mockery of taking degrees in arts. I therefore thought it more profitable, seriously and conscientiously, to examine myself; and then I perceived that I really knew nothing, or, at least, nothing that was worth the knowing. I had, in fact, merely learned to talk and to wrangle; and therefore refused the title of master of arts, finding that nothing was sound, nothing true; and unwilling to be declared master of the seven arts, when my conscience told me I knew not one. The Jesuits, who then taught philosophy at Louvain, expounded to me the disquisitions and secrets of magic; but these were empty and unprofitable conceits; and, instead of grain, I reaped stubble. In moral philosophy, when I expected to grasp the quintessence of truth, the empty and swollen bubble snapped in my hands. I then turned my thoughts to medicine, and having seriously read Galen and Hippocrates, noted all that seemed certain and incontrovertible; but was dismayed upon revising my notes, when I found that the pains I had bestowed, and the years I had spent, were altogether fruitless: but I learned at least the emptiness of books, and formal discourses and premises of the schools. I went abroad, and there I found the same sluggishness in study, the same blind obedience to the doctrines of their forefathers, the same deep-rooted ignorance.'"—Pp. 22—24.

The doctrine of the chemical elements, as Mr. Brande has remarked, was in full vogue during the time of Van Helmont, Paracelsus, and Valentine. Salt, sulphur, and mercury, are unequivocally mentioned as the ultimate component parts of almost all the forms of matter. All chemical changes were accounted for, as resulting from the union and separation of these substantial elements, or "hypostatical principles." About this time, chemistry began to be designated the "spagirie* art;" a name which recognises its true character as the science of analysis and synthesis, and which prepared the way for bringing out these two processes, and assigning to them their proper place and office. The violent action which takes place when acids and alkalis are brought together, ending in the formation of a neutral substance, often as mild and inoperative as the acid and alkali were pungent and destructive,—with other phenomena of like nature, exhibiting the same opposition and subsequent neutrality;

* From *σπείρω* and *δρῶ*, to separate parts and to unite them.

gradually led the speculative chemists of this period, among whom Francis Sylvius must be allowed a distinguished place, to form the conception of a peculiar chemical attraction; which they did, under the form of a neutral relation between acid and alkali, that still retains its place as one of the grounds of our theoretical reasonings in chemical science. For a long time, the immediate physical causes assigned to these phenomena were grossly mechanical. The speculations of Lucretius, who held that the properties and mutual operations of bodies depend upon the size and shape of their constituent particles, maintained their place until a comparatively recent period. Some atoms were held to be hooked, others round, some cubical, others angular. The atoms of sweet substances are round and smooth; sharp and jagged particles render others bitter or sour. Poisonous bodies are composed of lamellæ, or blades, which make deadly incisions in the frame, as if a man had swallowed a miniature knife-box, or a case of Lilliputian razors; while bodies less fatal, though still injurious, consist of sharp points, which "do only vellicate and twitch the sensible membranes of the stomach." "I hope no one will dispute," says Lemery, "that acids consist of sharp pointed particles, seeing every one's experience does demonstrate it; he needs but taste an acid to be satisfied of it, for it pricks the tongue like anything keen and finely cut." The vehement combination and complete union of acid and alkali easily led the chemist to devise a corresponding form for the alkaline particles. "This effect," continues Lemery, "may make us reasonably conjecture that an alkali is a terrestrious and solid matter, whose forms are figured after such a manner that the acid points entering in do strike and divide whatever opposes their motion." A partial escape from these erroneous speculations was made when the Newtonian doctrine of attraction became established; and philosophers naturally proceeded to apply the principles which had so successfully explained the grander phenomena of mechanics and astronomy to the minute combinations and decompositions of chemistry. But these mechanical explanations, in their turn, have proved utterly foreign to the facts. Chemical facts are the exhibitions of a *peculiar* idea—the idea of "affinity." Mr. Brande claims for Mayow, a native of Cornwall, who in 1674 published his *Tracts on Various Philosophical Subjects*, the honour of taking the first decided step towards the development and correct application of this peculiar notion.

"The most remarkable chapter of Mayow's tract is that relating to the 'mutual action of salts of contrary kinds;' or, in other words, to chemical combination and decomposition; a subject which he has handled in so masterly a manner, and which is so ably supported by experiments, that, although anticipated in respect to his researches on air, by Hooke, we must here give him due credit as an original inquirer.

"It was imagined by those predecessors of Mayow who expounded their notions respecting chemical affinity, that bodies combined in consequence of certain mechanical forms of their particles; and that when an acid was added to an alkali, the salt produced was a perfectly new product, resulting

from the *annihilation* of the particles of its components. . . . Mayow set about rectifying this gross error. When spirit of salt, he says, is mixed with sal volatile, sal ammoniac is produced; in which, it is true, neither the properties of acid, nor of alkali, are apparent; yet, if salt of tartar be distilled with sal ammoniac, the volatile alkali will be displaced with all its previous characters, because *there is a greater attraction* between spirit of salt and tartar, than between spirit of salt and volatile alkali. . . . This is excellent reasoning; and it would be difficult, with all the advantages of modern acquisitions, to adduce more illustrative cases than those which Mayow has furnished."—p. 37.

In Mr. Whewell's judgment, "Boerhaave," whose *Elementa Chemica* were published in 1732, is the writer in whom we first find a due apprehension of the peculiarity and importance of the idea which the word "affinity" expresses. "When we make a chemical solution," he says, "not only are the particles of the dissolved body separated from each other, but they are closely united to the particles of the solvent. When aqua regia dissolves gold, do you not see," he says to his hearers, "that there must be between each particle of the solvent and of the metal, a mutual virtue, by which each loves, unites with, and holds the other;—*amat, unit, retinet?*"* Mr. Whewell himself has exhibited this idea under the lively image of marriage, with its resulting ties of family relationship. "Common mechanical attractions and repulsions, the forces by which one body considered as a *whole* acts upon another external to it, are to be distinguished from those more intimate ties by which the *parts* of each body are held together. Now this difference is implied, if we compare the former relations,—the attractions and repulsions,—to alliances and wars between states; and the latter,—the internal union of particles,—to those bonds of affinity which connect the citizens of the same state with one another, and especially to the ties of family."†

Chemical affinity is *elective*. What is meant by this term, which was first applied by Bergman, is best shown by an example. We will take one from Stahl's *Zymotachia*. "In spirit of nitre dissolve silver; put in copper, and the silver is thrown down; put in iron, and the copper goes down; put in zinc, the iron precipitates; put in volatile alkali, the zinc is separated; put in fixed alkali, the volatile quits its hold." In the words of Mayow, "Fixed salts *choose* one acid rather than another, in order that they may coalesce with it in a more intimate union."

This elective affinity is also *definite as to the quantity* of each element entering into combination; and this brings us to the borders of one of the most important doctrines of modern chemistry. The names of Higgins, Richter, Wollaston and Dalton, shine with superior lustre, either as heralds or teachers of this doctrine, which has transformed the whole aspect of the science. Mr. Brande has explained the doctrine of chemical equivalents, commonly known by the name

* Philosophy of the Inductive Sciences, vol. i. p. 374.

† Ibid. p. 378.

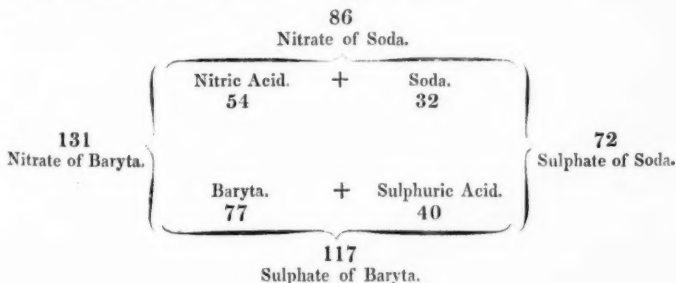
of the "atomic theory," or as Mr. Whewell more correctly designates it, "the theory of *definite reciprocal*, and *multiple* proportions," with much fulness and precision. This theory or law embraces three facts. First, that elements combine in *definite* proportions. For example :—

"In the case of the combination of baryta with sulphuric acid, to form sulphate of baryta, it is found, that in that compound, whether formed by nature or art, by single or double decomposition, the sulphuric acid and baryta always bear a certain *definite* relation to each other, and are contained in it in the relative proportions, by weight, of 40 sulphuric acid, and 77 baryta : that is, these relative weights exactly saturate or neutralise each other. . . . But sulphuric acid and baryta are not elementary substances. They are both compounds ; . . . sulphuric acid consists of sulphur and oxygen, and baryta consists of barium and oxygen ; . . . but in these, the same general law of definite proportionals holds good ; for sulphuric acid consists of 16 sulphur and 24 oxygen, which, added together, produce the compound equivalent 40 ; and baryta consists of 69 barium and 8 oxygen, making 77, the equivalent of baryta."—P. 234.

This principle, that affinity is definite as to the *quantity* of the elements upon which it acts, together with that laid down and illustrated above, that it is elective, or definite as to their *kind*, plays a most important part in the economy of the material world. If these laws did not prevail, "there could be no fixed kinds of bodies ; salts, and stones, and ores, would approach to and graduate into each other by insensible degrees. Instead of this, the world consists of bodies distinguishable from each other by definite differences, capable of being classified and named, and of having general propositions asserted concerning them."

The second fact included in the great chemical law under consideration is, that these definite proportionals are *reciprocal*. This will be made clear by an example :—

"It has been stated above, that 40 parts of sulphuric acid are neutralised by 77 of baryta. Now we find that 40 parts of sulphuric acid are neutralised by 32 of soda. . . . If we now refer to nitric acid, we shall find that 77 parts of baryta neutralise 54 of nitric acid, and that 32 of soda neutralise the same quantity of that acid. Supposing, therefore, that we decompose nitrate of baryta by sulphate of soda, it follows that *the newly formed salts will still be neutral* ; as the following diagram, to which the equivalent numbers of the acting substances are annexed, clearly shows.



"From this it appears that 131 parts of nitrate of baryta, consisting of 77 baryta and 54 nitric acid, are required to decompose 72 parts of sulphate of soda, composed of 32 soda, and 40 sulphuric acid; and that the results of this decomposition are 86 parts of nitrate of soda, composed of 54 nitric acid, and 32 soda; and 117 sulphate of baryta, composed of 40 sulphuric acid, and 77 baryta."—P. 237.

The third fact respecting these chemical proportionals is, that when several combining proportions occur, they are related as *Multiples*.

"Another essential fact in reference to chemical combination is, that when one substance, A, combines in more than one proportion with another substance, B, the second, third, &c., proportions of B bear a very simple ratio to each other. Thus, mercury combines with oxygen in two proportions, forming the black oxide and the red oxide of mercury. In the former, 200 parts of mercury are combined with 8 of oxygen, and in the latter, with 16 of oxygen. Here it is obvious that the quantity of oxygen in the first, is to that in the second compound as 1 to 2. . . . As a further illustration of the whole subject of definite proportionals, . . . in reference to weights, . . . I subjoin a table of the compounds of nitrogen and oxygen. Those elementary bodies unite with each other in no less than five proportions, and in the simplest ratios, forming two oxides and three acids.

"Protoxide of nitrogen consists of 14 nitrogen + 8 oxygen.			
Deutoxide of nitrogen	"	"	+ 16 "
Hyponitrous acid	"	"	+ 24 "
Nitrous acid	"	"	+ 32 "
Nitric acid	"	"	+ 40 "

Pp. 235, 236.

We observe, with regret, that Mr. Brande has omitted any historical account of that theory which Dalton invented as an explanation of the above facts, and contents himself with "merely referring to the investigations of Dalton," (p. 41,) contained in his "New System of Chemical Philosophy;" first published in 1808. Mr. Dalton explained the foregoing laws of definite, multiple, and reciprocal proportions, by conceiving of bodies as consisting of *atoms* of their constituents, grouped either one and one, or one and two, one and three, and so on. Thus it is supposed that an atom of nitrogen weighs 14, the weight of an atom of hydrogen being assumed as *unity*. In like manner, the weight of an atom of oxygen is 8. Hence, one atom of protoxide of nitrogen consists of one atom of nitrogen + *one* atom of oxygen; one atom of deutoxide of nitrogen of one atom of nitrogen + *two* atoms of oxygen; and so on, according to the following table, which exhibits the constitution of the substances we have had occasion to mention, expressed in the language of "the atomic theory."

1 atom sulphate baryta,	weight 117 =	1 atom sulph. acid, weight 40 +	1 atom baryta, weight 77.
1 atom nitrate soda,	weight 86 =	1 atom nitric acid, weight 54 +	1 atom soda, weight 32.
1 atom sulphate soda,	weight 72 =	1 atom sulph. acid, weight 40 +	1 atom soda, weight 32.
1 atom nitrate baryta,	weight 131 =	1 atom nitric acid, weight 54 +	1 atom baryta, weight 77.
1 atom protoxide nitrog.	weight 22 =	1 atom nitrogen	weight 14 + 1 atom oxygen, weight 8.
1 atom deutoxide nitrog.	weight 30 =	"	" + 2 atoms "
1 atom hyponitrous acid,	weight 38 =	"	" + 3 atoms "
1 atom nitrous acid,	weight 46 =	"	" + 4 atoms "
1 atom nitric acid	weight 54 =	"	" + 5 atoms "

We have for some time felt that we have been pressing upon our limits. We must, however, notice the modification which "the atomic theory" underwent, soon after its publication, in consequence of the discovery of "the law of volumes," by M. Gay-Lussac.

"The simple ratio which the *weights* of the combining elements are thus seen to bear to each other, involves an equally simple law in respect to combining *volumes*, where substances either exist, or may be supposed to exist, in the state of gas or vapour. Thus, water may be considered as a compound of 1 atom of hydrogen and 1 atom of oxygen, the relative weights of which are to each other as 1 to 8; hence the equivalent of the atom of water will be 9. But oxygen and hydrogen exist in the gaseous state, and the weights of equal *volumes* of those gases (or in other words, their relative densities, or specific gravities,) are to each other as 1 to 16; hence 1 *volume* of hydrogen is combined with $\frac{1}{2}$ *volume* of oxygen, to form 1 *volume* of the vapour of water, or steam: for the specific gravity of steam, compared with hydrogen, is as 9 to 1. The annexed diagram, therefore, will represent the combining weights and volumes of the elements of water and of its vapour."—Pp. 235, 236.

Hydrogen 1	Oxygen 8	=	Steam 9
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If we had space, we would discuss more fully the further transformations which "the atomic theory" is undergoing, in consequence, chiefly, of the researches of Liebig and Dumas; but we must refer those of our readers who desire to prosecute the subject at greater length, to Professor Graham's "Elements of Chemistry," and to Dr. Daubeny's "Introduction to the Atomic Theory," and "Supplement." The conclusion to which Dr. Daubeny (Supplement, p. 14,) has been led, is, "that combinations among bodies may be more readily explained by imagining them to take place between certain definite *groups of atoms*, than by assuming, as the father of the atomic theory preferred to do, that they result from the union of *single atoms* of each ingredient." This supposition removes the difficulties which attended the atomic theory as propounded by Dalton, when it came to be applied to some of the cases included under the law of volumes, and to certain compounds, such as the peroxide and protoxide of iron. The protoxide of iron must be regarded as consisting of 1 atom of iron and 1 atom of oxygen; but in this case, the peroxide will consist of $\frac{2}{3}$ atom of iron and 1 atom of oxygen; that is, the *indivisible* atoms, for as such Dalton regarded them, must be *divisible*. So also, in some instances, when two gases unite to form a third, the total bulk is not diminished. But if the atoms, which by their mutual repulsion keep the body in the state of gas, were the same with those which chemically unite, and which are reduced to one-half, this diminution must take place, unless the atoms undergo division into halves. Hence Dr. Daubeny goes on

to say, "With these atoms,* chemistry, strictly speaking, has no concern; but is conversant only with groups or assemblages of them, held together by a certain cohesive force, which is proof against every other sort of attraction. These assemblages of atoms, uniting with each other in various proportions, produce combinations according to the law of definite proportions, and are mutually displaced by the operation of chemical affinities. Lastly, by converting a body into gas or vapour, we separate it into other groups of particles, consisting of one or more of these, between which chemical union takes place." M. Dumas has proposed to designate this latter class of groups *physical atoms*; while to those simpler groups, into which their affinities for other bodies often subdivide them, he would assign the name of *chemical atoms*. These views lie at the basis of the doctrine of compound radicals, first propounded by Liebig, and which seems destined to work a complete revolution in theoretical chemistry. The facts comprehended in this doctrine are scattered throughout the pages of Mr. Brande's Manual: we would more particularly refer, as an example, to those which treat of the "theory of etherification," pp. 1284—1287. According to this doctrine, bodies which are in fact *compound*, enter into combination with other bodies, as though they were *simple*. Cyanogen is a body of this kind: for, observes Mr. Brande,—

"As a salifying body, it may be compared to chlorine, iodine, &c; for . . . it combines, as a simple body would do, with the metals."—P. 562.

The hydrocarburets are also an important series of compound radicals. These bodies are likewise *isomeric*. With a brief notice of the doctrine of ISOMERISM, (to which it was that we referred in an earlier part of this paper, as having a tendency to bring us round to the theories of the alchemists, and to which, for the sake of noticing this curious circumstance, we have pushed on with steps somewhat rapid and abrupt,) we shall bring this article to a conclusion.

"The elements, carbon and hydrogen, unite in several proportions, and form many curious and important compounds. . . . These compounds are generally termed . . . *hydrocarburets*, and amongst them are some striking species of ISOMERISM (from *ἴσος*, equal, and *μέρος*, part); that is, of compounds differing often essentially in their physical or chemical properties, or both, and yet apparently produced by the union of the same elements bearing the same ratio to each other. Bihydrocarbon, or olefiant gas, and quadrihydrocarbon, or etherine, for instance, are in this predicament; when analysed they are each found to consist of carbon and hydrogen, in the same relative proportions, namely, one atom of carbon united to one atom of hydrogen; but the density of a volume of the former is to that of the latter, as one to two; hence there are twice the number of simple atoms in an equivalent of etherine that exist in an equivalent of olefiant gas; and assuming the density of hydrogen = 1, that of olefiant gas is 14, and of etherine 28. . . . Here, however, although the compounds are isomeric, they are represented by different equivalent numbers; but there are cases

* "A body, of whatever dimensions we may assume it to be, which is held together by a force superior to any which can ever be brought to divide it, we denominate an ATOM."—*Daubeny*, Supplement, p. 17.

of isomerism in which the same elements are united in the same ratio, so as to produce compounds represented by the same equivalent number, yet essentially distinct in their chemical characters."—P. 539.

Until the recent researches of Liebig, Mitscherlich, and other chemists of the present day, it was one of the articles of the chemical creed, that,—to adopt Dr. Daubeny's enunciation of it,—“the difference between one compound body and another can be referred only to two causes, namely, either to their being formed of different elements, or of the same elements in different proportions; so that all bodies possessing the same chemical composition must be regarded as identical both as to *form* and *nature*—in physical as well as in chemical properties; whilst those which disagree, either in the nature or in the proportion of their component parts, must be expected to differ likewise one from the other in both the above particulars.” But it has been found, as we have just seen in the case of the hydrocarburets, that the very same elements, combined in the very same proportions, do often produce several compounds which are wholly different in their natures. Now the remarkable conclusion to which these isomeric phenomena point is this:—the possibility that those bodies which we are accustomed to regard as *simple*, because they have hitherto resisted all attempts to decompose them, may be, in fact, isomeric bodies,—bodies presenting widely different properties, yet consisting of the same elements. “Thus have the beautiful discoveries of Mitscherlich and others,” observes a recent writer, “brought us back to the very speculations which engrossed the alchemists of old; so that it has happened in this case, as in that of the atomic theory itself, that modern science has incidentally lent support to views which had been originally brought forwards on grounds altogether different, and by a class of persons whose habits and principles of reasoning were as opposite as possible to their own.”

On taking a general review of the whole history of chemistry, we cannot fail to be struck with the fact, that the same abstract speculations which engaged the earliest philosophers, occupy the attention of those of our own day: so that at first we seem, as a race, to have made no progress. The infinite researches, experiments, and discoveries of the laboratory, appear but to issue in bringing to light truths that have been known from the beginning. Addison relates, in the *Spectator*, the story of a dervise and a sultan, in which the sultan, having expressed some sceptical opinion, was desired by the dervise to dip his face into a vase filled with water. He did so; and immediately found himself, as it seemed, standing on the shore of the ocean; whereupon he began to curse the dervise heartily for his treachery. A long series of adventures ensued, extending through many years; in the course of which he was raised to a throne, whence he was driven by his subjects, and compelled to escape for his life. Arriving at the very sea-shore, where he had found himself

many years before, and seeing how he was reduced to his original state of destitution and distress, he cast himself, weary of life, into the sea. He rose to the surface; and lo!—he was standing in his palace, the dervise at his side, and all that he had *actually* done, had been to dip his face in the water for a moment, and raise it again.—And does not philosophy seem to practise a like cunning deceit upon those who dip into the well to search for Truth? There are those who reply, Yes!—and delight to show that the physical discoveries of which the present age makes her boast, are no discoveries at all; or, what is worse, are negative discoveries; so that our philosophy consists not in knowing more, but in knowing less than our forefathers;—while others are led to magnify the powers of an *à priori* philosophy, and to discard experiment for speculation. Both these conclusions we hold to be untrue, and of injurious tendency: but we reserve all discussion of them until, after reviewing the history of one or two more of the physical sciences, we have the opportunity of considering, in some detail, the important and interesting subject of the relations between physical and metaphysical philosophy.

NOTICES OF BOOKS.

The Old Oak Tree. By the AUTHOR of *John Hardy*. London: Printed for the Society for Promoting Christian Knowledge. 1840.

WE question if any thing more offensive than this little book could be found upon the shelves even of the Religious Tract Society itself. (1.) In the first place, we object to the machinery employed. The hero is a lame and blind man, who is carried every Lord's Day evening to the "Old Oak Tree," whence, substituting a chair for a pulpit, he holds forth, after the most approved dissenting fashion, to all who choose to come and listen to him. We are, of course, to "edify one another;" but the assumption of the office of indiscriminate teaching, whether by lecturing or tract distributing, is at the present day an evil of no inconsiderable magnitude. The line of distinction may perhaps not be palpable to all eyes, but surely there is an essential difference between a "Cousin Rachel" (for example) conversing with her relatives at their own fire-side, and the holding of public periodical disputations on the parish green. (2.) The tract adopts, as its basis, (repeating it in the history of several of its characters,) the doctrine common to all dissenting publications—that a man is none the nearer heaven for waiting on all the ordinances of the Lord; that such a habit does not betoken evangelical righteousness; that all is of no use till at length a divine light breaks in upon the soul, bringing at once knowledge and peace. Now, far be it, of course, from us to aver that such cases *may* not occur. We are not required to prove a direct negative; but we do maintain, that to lead persons to expect *generally* such a sudden, divine, transforming illu-

mination, is contrary to ordinary experience, and not warranted by Scripture; and, further, is the parent of all sorts of delusions and extravagancies. But (3.) we have a worse count in our indictment—we charge the writer with a gross misuse of doctrinal terms. At page 20, our lay preacher informs us that “his son was permitted to be the instrument of his *conversion*.” Alas! where is the spirit of Nelson and Bray, and other founders of the Society, departed! Surely the Church has not encouraged the modern habit of dating conversion, of taking cognizance of any marked revolutionary epoch in a man’s life, besides his baptism. That, considering how many wander from baptismal standing and privilege, there may be such epochs graciously vouchsafed and blessed, none will deny; but it is not safe to speak of them as part of the Divine plan, or in the ordinary course of spiritual history.

Another doctrinal fault is equally notorious. It appears, either that this writer is ignorant that there has ever been a controversy on the meaning of justification, or else that he deliberately adopts that interpretation of the doctrine which is opposed to the Church’s teaching. To “justify,” no doubt, means to acquit, just as to “convert” means to turn, and *à priori*, there would be no reason why they should not both be used in the widest possible signification. But seeing that the Church has long since appropriated one of them, at least, to a peculiar significance, (making it, as we should say in logic, a word “*secundæ intentionis*,”) any departure from this authoritative decision is not only to be deprecated, but becomes a mark of heresy. Now, justification in Anglican theology is ruled to be the first step in the christian life. In the thirteenth article, “works done before justification” are explained to be equivalent to “works done before the grace of Christ and inspiration of his Spirit;” which, *at the latest*, takes place at baptism; just as St. Paul says, “*being* justified (he uses the past participle) by faith, we have peace with God through Jesus Christ; by whom also we have access by faith into this grace wherein we stand;” and what should we say, then, of a prayer offered up for a whole parish of baptized Christians, that God, “in his own good time, *would* bring them to himself, and *justify* them by the blood of his Son.” (P. 127.) But it is impossible, after all, to show by single extracts the entire contrariety of this tract to the teaching of the Church. The whole tone and spirit of it is sectarian; and we protest against its being allowed to continue longer on the list of the Society. Let the committee see to it. It is to poison the fountains.

A History of the Reformation on the Continent. By GEORGE WADDINGTON, D.D. *Dean of Durham, and Author of A History of the Church.* 3 vols. 8vo. London: Duncan and Malcolm.

VIEWED as a history of Luther, this is an interesting book, and contains, perhaps, as full an account of that extraordinary individual as is to be met with in our language. Nevertheless, we confess that it has disappointed us, both intellectually and morally. With the History of the Church, by the same author, we remember to have been agreeably surprised. The style was graphic and vigorous, and

the principles not so bad as might have been expected in a publication issuing from "The Society for the Diffusion of Useful Knowledge." The style, indeed, is still lively, but there is a tendency to diffuseness and verbosity, which was certainly not observable in the former work. Moreover, one could then attribute the liberality of the tone, in some degree, to the supervision of Lord Brougham. It is painful to find, however, that the Dean of Durham is more lax in his principles even than the ex-Chancellor.

In dealing with the character of Luther, we must allow Dr. Waddington the merit of considerable candour. Though he throws himself entirely into the interest of his hero, he readily admits his failings. Not only does he allow that Luther's views were, to the last, inconsistent and unformed—for this the religion which bears his name has stamped upon it to this day, uniting in itself the vicious extreme on either side of Catholic truth—but it is further granted by the biographer, that he was not over-scrupulous in the use of means. He was one of those individuals, in fact, who cannot distinguish between the importance of a cause, and of their agency in that cause. He had given himself to what he rightly judged to be a great work; he seized, in consequence, upon every opportunity for pleading his cause; and hesitated at no promise, short of absolute retraction, which seemed to put off the day, which he all along anticipated, when effectual measures would be taken for silencing his voice.

There is one very desirable result, we think, the Dean's volumes must contribute materially to establish—which is the complete diversity in principle between the English and the Continental Reformations. The germ of the latter is to be found in the workings of Luther's mind while yet a boy at college. From very early years he appears to have been the victim of many spiritual temptations; and his teaching was the result of individual experience, which, like Wesley and other enthusiasts, he perhaps laboured to make the standard of belief and feeling to every one else. It is a remarkable proof that enthusiasm could find a place even in breasts that had been long familiarized with corruptions both of doctrine and practice—that an aged monk was his teacher in regard to those points which, to the last, had the strongest hold on his day.

We had intended to make copious extracts illustrative of Dr. Waddington's sad laxity of principle; our remarks, however, have run to such great length that we must confine ourselves to a single point, though we are aware that, from the character of his style, we are placing ourselves at a great disadvantage in so doing, for there is generally more mischief done by insinuation than by direct statement. The point selected shall be, the commission of the ministry; and we need not go beyond a single chapter (the tenth, and certainly one of the worst) to find two such very objectionable passages as the following:—

"The objects of his scrutiny multiplied as he advanced: the detection of one abuse led him unavoidably to the examination of another; for indeed those doctrines and practices of the church which he thought unscriptural were all very closely connected by the common motive in which they were founded—the aggrandizement of the sacerdotal order. Thus he proceeded, about this time, from the question of the

double communion, to express some doubts about the number of the sacraments, about auricular confession, and even about the distinctive office of the priesthood."

And again:—

"The principle which levelled the divine foundation of the sacerdotal prerogatives could not be so softened or disguised as to become acceptable to the Roman hierarchy."

These sentences do not contain any positive opinion expressed by the author; but they are just such as would have been written by Gibbon; and if it is not the meaning of the Dean, that "the distinctive office of the priesthood" is an "abuse," invented by the "sacerdotal order" for self-"aggrandizement," and now only held in by "the Roman hierarchy," he certainly has expressed himself in these instances (and many similar ones might be found) with less skill than marks his composition in other places. Gibbon appeared to have been the model on which our author formed himself in his former work; and he may perhaps have become more impregnated with his original than he is himself aware.

Home Sketches and Foreign Recollections. By Lady CHATTERTON, *Author of Rambles in the South of Ireland.* 8vo. 3 vols. London: Saunders and Otley. 1841.

THIS is really a pleasing work. There is in our authoress a love for country life and country scenes, for old houses and old churches; which cannot but attract every good and right-thinking mind. There is also, we are glad to see, an entire absence of affectation—of that gewgaw and trickiness which are too common in modern literature. Lady C. writes as she thinks, with ease and simplicity. Would that many others would follow her example. Here is the commencement of the first volume:—

"W— PRIORY, Hampshire.

"To-day, I went to revisit some of my old haunts in the village of C—, and along the banks of that clearest of all rivers, the Ant. Though the country in this part of Hampshire is as ugly as well can be, yet there is a pretty rural look about most of the villages. They are generally situated in a narrow valley, on the banks of one of those streams whose clear waters contain the greenest water-cresses and finest trout in England. A few scattered fruit trees adorn the cottage gardens, and rows of poplar and willow border the meadows which skirt the river. This sounds far from picturesque, yet the whole scene looks comfortable, and almost pretty. The whitewashed cottages are scrupulously clean, their thatched roofs in the highest order, and the gardens well kept and full of flowers and vegetables. As a child, my favourite cottage was one near the bridge: it was older, and looked more venerable than the rest, and it joined on to a building which had formerly been a cloth mill, but was no longer used. The little garden sloped down to that part of the river which had originally turned the wheel of the mill. The water was deep in that spot, and though it flowed gently by the side of the beds of bachelors' buttons and roses, which the inmates of the cottage kept in the trimmest order, yet a little further on it dashed impetuously down the dam, and sent up its white spray on the old wheel, which time had covered with green moss. Opposite the little walk which led to the back door of the cottage, a narrow plank was placed across the stream, to communicate with the fields on the opposite side that belonged to the cottages. The plank is there still, though the garden no longer exists, and the cottage seems gone to ruin. I looked with a sort of shuddering interest on that old plank, for it was the memorial of a sad and touching story."

A sad and touching story indeed! A little melancholy tale of humble life, so beautifully drawn that we wish our limits would allow

us to extract it. Almost the whole of this volume is occupied with English Sketches, the remaining ones being taken up with descriptions of Irish scenes and life, and continental recollections. Several pleasing tales are interspersed through the work, suggested by associations connected in her mind with particular flowers. The first of these, entitled "Wallflower, or Fascinations of the Sea," is, as we happen to know, partly founded on a melancholy shipwreck which occurred not long since in the west of England.

Miscellaneous Poetry. By HERBERT KYNASTON, M.A. late Student of Christ Church, and now High-Master of St. Paul's School. London: Fellowes. 1841. 12mo. pp. 151.

THIS is another volume betokening the wide extension of an improved taste and tone of feeling in our modern poets. In an ably-written preface, Mr. Kynaston has given us his views of the poet's peculiar province, from which we shall borrow a few lines. He tells us that he has been

"Induced to regard the feelings rather than the passions of our nature, the legitimate subject—the heart—the source—every-day life—the fruitful occasion—the ordinary language of men in a state of pleasurable emotion, the prevailing style—the tranquillizing, not the stirring of the mind, the end and object—the ornament of a meek and quiet spirit, the highest excellence of modern poetry. . . . The poet is only so far occupied with the passions and sorrows of life as he is enabled by time, by a religious influence, or by the habitual exercise of the thoughtful and subdued tone of feeling, which constitutes his chief merit, his highest value, to bring them within the bounds of moderation, and within the pale of that peaceful and intellectual survey which he has so often described as taking of all around him. This is the true Aristotelian theory of the 'purgation of the passions' (*καθάρσις τῶν παθημάτων*)."

In this view we quite agree, and we think that Mr. Kynaston has illustrated his own principle with very considerable success. Much of the poetry is in the form of sonnets,—which we cannot but think a somewhat dangerous one for inexperienced writers. What is most to our taste are some stanzas addressed to a blind child.

"TO BESSY.

"Bless thee, sweet child! it makes me glad
To watch thy motions, blithe and free,
Though still no beam of heavenly light
Is e'er vouchsafed to thee.

"It makes me glad, though, sooth, the tear
Hangs doubtful on my glistening eye,
To see thy sisters clustering round
With ready sympathy.

"And gently did my soul reprove
That friend, as once I heard him say,
Oh may it please Almighty God
To take that child away.

"Mistaken prayer! Heaven's mild decree,
That quenched those tender orbs of light,
Has graced thy soul with other gifts,
Sweet counterfeits of sight."

We congratulate the citizens of London in having so good a scholar, and one possessing such taste and principles, to preside over their ancient school; and we trust, that, under Mr. Kynaston, many a worshipper of the Muses will continue to adorn the foundation of Dean Collet.

A Practical Exposition of the Gospel according to St. John. By the Rev. ROBERT ANDERSON, *Perpetual Curate of Trinity Chapel, Brighton, &c.* Vol. I. London: Hatchards; Burns. 1841.

WERE it not for the name of the author, we confess the title of this work would not to us be very encouraging. *Practical* expositions of holy writ are no doubt highly desirable, nay, to our mind, the only desirable ones; for how so practical a book can be really explained otherwise than practically, we see not. But as the phrase is used, it conveys to our minds the same thoughts as are often excited by the words, "plain sermons," and the like; we expect something, to the preparation of which, neither learning, labour, nor thought, have contributed; something, the main utility of reading which must consist in the penance it imposes. The writing such things proceeds from an entire misconception of what ought to be the force of the words *plain* and *practical* when applied to a book. In regard to the former, it is assumed that simplicity of results implies and is attainable by simplicity and paucity of means; in regard to the latter, that the words *practical* and *erudite* not merely have different, but opposite, and altogether irreconcilable meanings. Hence, many a worthy man, whom no self-deception can lead to suppose himself equal to a theological or philosophical treatise, is nothing daunted at the task of writing what he calls a plain and practical one, by which we not only hold that the world is no gainer, but that it would be positively better for the people who come in contact with it, never to have done so. We must not be understood as meaning that no religious works are to appear except *ad scholus*, or that the unlearned are either to wade through pages unintelligible to them, by reason of technicality and the frequent interspersing of Latin and Greek, or do without religious reading altogether. All that we maintain is, that, however plain, or even familiar, a book may be in form, it ought to be the result both of learning and labour; that, whatever be the class of intellects for which it is designed, that from which it has proceeded must be both a vigorous and cultivated one, if it is to be really useful.

These remarks of ours apply to Mr. Anderson's book only by way of contrast. He is not one who, because he is going to designate a book practical, thinks himself absolved from all labour and study in preparing it. He is, as appeared in his former work, a well read and duly proportioned divine; and has not made parochial labour and experience a substitute for theological information, but has brought each to bear on the other. The work now before us will fully sustain this well-earned reputation. Judging from outward indications, Mr. Anderson has approached the writings of the beloved disciple with a spirit akin to that loving one which breathes in them. There is a holy fervour about him, in which we do not the less delight, and in which we assuredly greatly the more confide, because it is combined with accurate orthodoxy. Mr. Anderson's divinity is of no particular school, except in as far as, after a large comparison of our great divines, we may speak of a Church of England one. We call attention to this circumstance; for, without meaning to pass a censure on

the points wherein the present Oxford school differs from, or goes beyond, other high churchmen, the public is continually forgetting the existence of these latter, and the young are naturally led to imagine that the alternative of low church, or non-juring principles, is that which lies before them.

There are two things which we desiderate in Mr. Anderson's book. One is, a more comprehensive view of St. John's sublime opening—the key, we think, to all his writings, and to the whole scheme of things. Mr. Anderson's words about "the true light," are sound and good ones as far as they go; but he does not rise to the evangelist's height, nor perceive how he has here placed all true metaphysics on a sure foundation of theology. He has not, we think, seen the whole that is wrapped up in his own words, when he says of the Divine Word, that "He is the only source of all true light, by which any man in the world ever was, ever is, or ever shall be enlightened." *Φωτῶντα πάντας ἀνθρώπους.* Our limits will not permit us to say more at present on this all-important and all-comprehensive subject, except that we do not think it one interesting only to the professedly metaphysical student, and therefore we do not think it would be out of place in Mr. A.'s book.

The other desideratum which we have found in this volume, is a more symmetrical and complete development of doctrine in the author's exposition of John vi. There is nothing wrong,—nothing that is not pious and edifying, and catholic, in what he has said,—but it is not the full harmony, not the perfect orb of truth, which the evangelist was inspired to exhibit in his record of that discourse of our Lord, wherein the whole mystery of spiritual life is set forth.

The question is, what connexion have our Lord's declarations in this discourse, of the necessity and benefit of eating his flesh and drinking his blood, with his own eucharistic sacrament? This, as our readers probably know, is a controverted point. Mr. Anderson, after saying many true and beautiful things on the way in which faith feeds on the human nature of our Lord, winds up by declaring, in a note, that the language of Christ in the discourse at Capernaum,

"Is suited—to lead our thoughts onward to the sacrament of the Lord's Supper. In the progress of this discourse, Jesus spoke plainly of his now approaching death. And, immediately after its delivery, He expressly warned his disciples of the treachery of Judas Iscariot. May we not believe, therefore, that, in like manner, our Lord purposely employed language applicable to the holy ordinance which He was to institute on the eve of his mysterious passion; in order that his disciples might afterwards recur to his words, as beautifully descriptive of the sacrament which was so instituted? As Dr. Waterland justly remarks, 'it would not be right to interpret the cup as relating directly to the Holy Sacrament.' For example, the words, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,' do not mean directly, 'ye have no life without the Lord's Supper,' but, 'ye have no life without participating in the Lord's passion.' Nevertheless, since the Lord's Supper is one way of participating in his passion, and a very important one, it is very pertinent and proper," &c.—P. 276.

Now all this, though good in itself, does not seem to us, we own, to come up to the true mark. The Lord's Supper is more in our eyes than *one way* of participating in his passion. In its kind, it is the way; and this is a difficulty to the inquirer into Catholic truth, that he has been led in some measure to see this, and yet can hardly fail,

if in earnest in his religious efforts, to feel that without such participation every day and every hour, in every the smallest duty, and under every the most trifling trial, in his words, his thoughts, his wishes, and his prayers, he must fall—he can “have no life in him.” How then is he to reconcile this? How is the Lord's Supper to be upheld in that exclusive dignity, as the channel of receiving Christ's flesh and blood, which he has been led to assign to it, and yet he, who only receives that supper occasionally, to count on the daily partaking of Christ, of which he stands in such need? We have on a former occasion, (*Christian Remembrancer*, New Series, vol. i. p. 400,) indicated what we conceive to be the true answer to the difficulty. We can do no more at present than refer to what we then laid down, and to express our conviction, that if admitted, it settles the question as to whether John vi. refers to the Eucharist.

We must add, that Mr. Anderson's book is divided into sections, so as excellently to adapt it for family reading.

Notes on the United States of America, during a Phrenological Visit.
By GEORGE COMBE. In 3 vols. Edinburgh: Macphail and Co.

PRESUMING that the fame of Mr. Combe is sufficiently extended to guard any of our readers from purchasing a work by his pen, we think it worth while to extract a few passages from this farrago of quackery and radicalism, which are deserving, for various reasons, of being recorded:—

“A proprietor in a church [read meeting-house] became dissatisfied with the minister—boarded over his pew, and threatened, if the minister did not resign, to keep pigs in it. He was *rich* and self-willed, and would have executed his threat. The minister resigned!

“Another pew-owner, in the *most fashionable* part of a church, was offended with his neighbours, and let his pew to a family of negroes, [animals regarded in that country with more aversion than swine,] on condition that they should occupy it. They did so; and the other proprietors, finding there was no remedy for this in law, bought up his right at a very high price.”

“In July last, Mr. Jackson, of Middleboro', near Boston, nailed up his pew, and covered it over with boards painted over with red ochre.”

“The premises [of a Dr. Mott's school] are stated in the advertisement to furnish an abundance of the finest fruits, cherries, currants, raspberries, strawberries, &c. &c. In addition, the boys are furnished with a fine stock of rabbits, Guinea pigs, pigeons, turtles, hens, &c.”

“The doctrines generally known under the name of Puseyism afford a specimen of the improvements in Christianity, which learned priests, even in the nineteenth century, propose, *when left to follow the dictates of their own judgment.*”

“Hitherto Scripture has generally been interpreted without the knowledge of the organs, and of their influence on the mental manifestations; and it appears to me that, when this knowledge becomes general, many popular interpretations will not bear investigation.”

“Dr. Woodward, physically and mentally, is admirably adapted for his situation [keeper of a mad-house]. He is in the prime of life, and has large limbs, a *large abdomen*, large lungs, and a large head. His temperament is nervous-bilious, with a little of the lymphatic.”

“The people worship themselves as the fountains equally of wisdom and power.”

“Between lectures and churches, the public are provided with *cheap excitement*, so that with many the inducement to attend the theatre is much diminished.”

“In England, *individuality and eventuality*, (which give a practical tendency to the understanding,) predominate, and the English oppose the Church by refusing Church-rates.”

"A man is safe in Massachusetts if he professes a faith which is already supported by a powerful body of respectable persons; but if his opinions be singular, or not recognised by an influential sect, he is exposed to all that minor persecution which operates insidiously, and in the dark. . . . Some medical men, for example, who have embraced phrenology, declined to read addresses in favour of it before a public audience. One gentleman told me that he could not, while he held his office, safely advocate phrenology."

"They told me that the influence of the Edinburgh Review on opinion in the United States was at one time very great, but that it had much declined, and is still declining."

"In Philadelphia, last year, a mob burnt down a splendid public hall, because meetings were held in it for the abolition of slavery, and no attempt has been made to prevent them. The fire companies, with their engines, attended, and strenuously exerted themselves in preventing the fire from spreading to the adjoining buildings: but they made no effort to extinguish the fire in the hall itself."

"When the State House bell sounds the alarm of fire, we look to see in what direction the firemen are running, and if they go out of sight, we conclude that the conflagration is in a distant part of the city, and trouble ourselves no more about it."

"Were I to consult my personal comfort merely, I should prefer to live in England."

"In Europe the better educated class rules the less instructed; while in the United States the more ignorant govern the more enlightened."

"I have listened to orthodox sermons, in Scotland, for thirty-five years, and have long ceased to hear a new idea from the pulpit. I find Calvinism precisely the same in America as on the other side of the Atlantic—so purely doctrinal, and so little practical."

"The dependence of the clergy on their hearers has led some of them to study their humours, and to preach fanatical doctrines for the sake of excitement, rather than to follow the dictates of their own understanding. . . . There is a growing disposition in the people to subject religion to the examination of reason; and opinion is in some instances passing even beyond Unitarianism."

"The Rev. J. Pierpont, a Unitarian pastor, a man of great talent and of the purest morals, has preached too strongly against intemperance, and takes too active a part in the temperance cause, to suit the taste of his congregation, a large proportion of whom are distillers and retailers of spirituous liquors. These have taken offence; and on a recent vote, to decide whether his letter in explanation of his conduct was satisfactory or not,"

"It is currently reported, that at the late election of the state officers of Massachusetts, about one hundred votes were given in favour of Mrs. Maria Anne Chapman, as governor, or rather 'governess,' of the state."

"This is Sunday; and in the evening I attended a great caucus meeting of the whig party."

"Twenty years ago, no congregation in New York would admit Dr. Channing into its pulpit. Now the Unitarians have two handsome churches, attended by highly respectable congregations."

"The Universalists are making more progress among the common people than the Unitarians. Some of this sect believe that those individuals who in this life have been enabled, by the Son of God, to make great attainments in virtue, shall in the next enter on the enjoyment of happiness immediately after death; while the incorrigibly wicked in this world will be awfully rewarded hereafter; not to continue so for ever, but that they may be convinced of their folly, and recovered to a virtuous frame of mind. Another class admits 'no punishment for sin but what Christ suffered.' Both believe in universal salvation. This sect numbers 600,000."

"Sunday is considered to end at 7 P.M."

"The educational institutions of the United States appear generally to be defective. The common schools stop short of supplying reading, writing, and arithmetic."

Three Years in Persia, with Travelling Adventures in Koordistan.
By GEORGE FOWLER, Esq. In 2 Vols. London: Colburn.

WHATEVER may have been the real objects of Mr. Fowler's sojourn in Persia, the character which he assumes in these volumes is that of

a light-hearted, pleasure-seeking adventurer. Nevertheless, he writes with spirit, and, at times, seriously. The following extracts will interest our readers; and are the more valuable, as coming from one who has probably had but few opportunities of imbibing the true Catholic tone.

"The only person I remember whose missionary zeal has led him from England towards Persia since Henry Martyn's death was Mr. Groves. To labour in Persia was, I believe, his original design, though he went beyond it into Tartary. This eminently distinguished layman sacrificed country, fortune, and friends, to his ardent desire for unfurling the banner of the Cross, and preaching Christ crucified to the poor Mahomedans. But zeal, indiscreet zeal, may waste its odours, even when it proceeds from the purest motives; and on this account one grieves to see an individual spending and being spent where no good results have been, or are ever likely to be, seen. Instead of grounding himself in the language, which he ought to have done, in England; instead of associating himself with some particular church, be it either within or without the Establishment; he went into the wilds of Mahomedanism, where the natives esteemed him to be a wandering dervish, instead of a respectable moolah, or sheik, which title would have commanded for him immediate respect. With an ignorant people, rank in life goes a great way; and, although we know that to be a Christian priest it is not necessary to be dressed in canonicals, yet to be an effective advocate of the cause of Christ among the Moslems, he should have been of some order of the priesthood. This interesting character (from an obstinacy of indiscretion, if I may use the term,) has sacrificed a life of varying and unproductive labour at Bagdad."

"Really it is astonishing to see the zeal which animates these people—[the Mahomedans]—literally pressing forward to their temples, and without any adventitious aid of '*Koran Societies*,' &c., to keep alive the flame of religious love. . . . I must confess that I felt 'shame burn my cheek' at being twitted by a Mahomedan with our cold, frigid, Protestant worship, as compared with their animating zeal, which at this season of the Ramazan was so moving to the followers of Mahomet. . . . I have mixed with almost every sect, and acquainted myself with their creeds, from the Ghebre to the Moslem, with all of whom this fast is a prominent feature; and what do I find in my own country? It is true, the churches are opened, but do I see the people flocking to them like the Mahomedans to their mosques? Where is their practice of charity, self-denial, coming out from the world, &c.? and are the commands of the Messiah so rigidly observed as are those of the Prophet among his people? The legislature once interfered to close the portals of dissipation during the Passion-week; the same power has opened them again to masquings and revellings, at which Moslems would revolt at any season. Furthermore, a member of the same legislature once proposed to desecrate the Sabbath to the level of other days! *The Moolahs would have proscribed him from their mosques.*"

The chapters which describe the political and commercial relations of Persia with this country do not convey any more flattering picture of Lord Palmerston's diplomacy, (or rather, we should say, straightforwardness and activity,) than we have been accustomed to receive from other quarters of the globe.

Tour in Austrian Lombardy, the Northern Tyrol, and Bavaria, in 1840. By J. BARROW, Esq. London: Murray. 8vo. Pp. 375.

UNCRITICAL readers who take up this volume will possibly find as much amusement in it as average productions of this class usually afford. It is hard to say, however, what plea Mr. Barrow can have had for adding to the number of those who have described this beaten track before him. He admits that he has no taste for *the fine arts*, either of architecture or painting; an admission, by the way, which is rather superfluous, when he cannot admire the cathedral of Fryburg,

and passes through Cologne, which is allowed to contain the most splendid specimen of Gothic architecture in the world, with this remark—"It is a curious town, were it only for the Roman antiquities which are dug up there: besides these, there is not much to detain the traveller who, like myself, may have already visited it." His acquaintance with the *classical writers*, he tells us, amounts to a "very small smattering;" which is likewise too apparent. As a specimen of *his theology*, he informs us, that Zuinglius "taught the true religion of Christ," and was "a true church-militant;" (what does this mean?) And lastly, he was prevented (even if he had the ability,) from doing justice to the scenery of the country which he visited, by a weak state of health confining him to the easiest modes of travelling.

In point of fact, the book is most superficial, being filled up with gossiping episodes about things and persons very indirectly bearing upon the matter in hand. While Iceland, or Norway, or even Ireland, was the theme on which he wrote, his defects were not so transparent; but in this instance, we must say that he has "multiplied words without knowledge."

A Summer in Western France. By T. ADOLPHUS TROLLOPE, ESQ., B.A. Edited by FRANCES TROLLOPE, Author of "*Domestic Manners of the Americans*," &c. 8vo. 2 vols. London: Colburn. 1841.

THE author of this work differs in many respects most advantageously not only from the thousands of travellers, but the hundreds of writers of *Travels*. He seems to have wished and endeavoured really to *know* the land in which he has been living and moving,—to know it, not merely in its outward and physical aspect, but in its really essential and vital points—the ways and character of the children of the soil. We apprehend that though France is the neighbouring country to our own, and as such is for the most part used by our travellers as the road to more distant ones, it is the one with which they are, on the whole, least acquainted in the points of view we have indicated. We must also mention that, in addition to the merit of seeking to remedy this want, Mr. Trollope has an eye for ecclesiastical as well as other antiquities.

The following extract, while it serves to show Mr. Trollope's right way of thinking, possesses a melancholy interest.

"France," says Mr. T., "is unquestionably advancing rapidly in physical and material civilization. It is impossible to travel through the country, with an observant eye, without being convinced of the fact. Her new roads in her more backward and hitherto neglected provinces, and improved roads throughout the kingdom; her greatly increased means of communication by the almost daily establishment of new competitors in the carrying business on the public roads, and the formation of new companies for the navigation by steam of rivers hitherto profitless to commerce; the almost daily commencement or completion of quays, bridges, and other public works, in almost every part of the country; the cultivation of much hitherto unenclosed ground in many provinces, and the general establishment throughout the country of agricultural and industrial societies; are all manifest and easily recognised proofs of the progress France is making in the various branches of material civilization. The evidences of a nation's advancement or retrogression in moral and intellectual civilization, do not lie quite so much on the surface of

things, and are not by their nature so manifest to observation. But an observant traveller will not pass through the kingdom without finding many a straw, which will serve to indicate which way the wind is blowing in these respects also. And I saw, both in Paris and in the provinces, enough to convince me that the country is making as decided a progress towards moral barbarism, as it is towards physical civilization. The history of the world has amply proved that progress in the one of these directions is not incompatible with as rapid an advance in the other. It remains to be seen whether or not there is any necessary connexion between them; and it is for England, as the most advanced nation of Europe, to discover for herself, and show to others, how great a degree of material refinement and luxury mankind can endure, without its becoming the cause of dissolution of manners and moral retrogression.

"The most malignant symptom of this moral disease, which is destroying the nation (France), is the universal want of faith—not religious faith only, but of faith in any thing—in virtue, honesty, and morality—in the reality of any thing not cognizable by the material senses—in the government, in their superiors, in their neighbours, and in themselves. Every thing but the material interests of bodily comfort and well-being is spoken of in the same cold, sneering tone of sceptical ridicule; and the existence of any good, but that of sensual enjoyment, is deemed at best doubtful, and therefore unworthy of pursuit. It requires but small penetration to perceive that such a temper of mind must lead to a degree of selfishness and *individualism*, which, as soon as ever it becomes sufficiently universal, must sever the band which binds individuals into bodies politic, and dissolve society into its original elements. Among a variety of small traits and indications of national feeling, which, as I said just now, serve as straws to show which way the wind blows, many, though producing an impression at the moment of their occurrence which is not afterwards effaced, are themselves of a nature to slip from the memory. One unmistakable index, however, to the moral sentiments of a people may be found in their newspapers and popular literature; and, throughout the whole of my tour through the provinces, I took considerable pains to ascertain what newspapers and books were the most read. The cafés and reading-rooms afforded me the means of judging of the first; and the contents of the circulating libraries, and the information of the keepers of them, supplied a tolerably sure criterion of the latter. The '*Charivari*' is, comparatively speaking, an expensive paper, and would not, therefore, be found in the smaller and poorer cafés. But in those of more pretension it was invariably taken, and was, as far as very constant, and I may say, very extensive observation could enable me to judge, more eagerly asked for, and more constantly in hand, than any other publication. The nature of this print is unfortunately too well known to make it necessary for me to characterise it with much particularity. It is written certainly not without much talent; but its staple contents are blasphemy, obscenity, and unceasing attacks on every species of existing institution. The church, the state, the law, the tribunals, the judges, the peers, the deputies, the ministers, be they who they may, are all in their turn assailed with its clever, though somewhat monotonous, ridicule. It is difficult to conceive the idea of a publication of a nature to be more extensively and deeply pernicious than the '*Charivari*.' The eminent success which has followed the establishment of this paper has brought into existence a crowd of imitators, such as '*Le Corsaire*,' and others of the same stamp. They are, for the most part, equally detestable, without being so cleverly written; and supply obscenity and blasphemy at a cheaper rate to those who cannot afford to take the '*Charivari*.' Their circulation, however, is far from being equal to that of their prototype. Of regular newspapers, the '*National*,' the '*Siccle*,' and the '*Presse*,' are those most commonly met with in the provinces over which I have travelled. The various shades of politics professed by these papers are sufficiently well known. In moral tone, they are all, more or less, objectionable. The '*feuilleton*' of *Le Siccle* is generally supplied by some of the popular writers of fiction of the day; and, to those who are in any degree acquainted with the current French literature of these times, that is saying quite enough. Some of the tales and romances, thus offered to thousands as their literary daily food, are, of course, less censurable than others; but the general tendency of them all is bad and demoralizing. If from the cafés, we turn to the circulating libraries, their contents, of a nature equally pernicious, and little less ephemeral, amply confirm the conclusions we shall have been inclined to draw from the favourite sheets of the public press. The innumerable volumes of Frederic Soulie, Paul de Kock, Eugene Sue, and Balzac, and a few others of similar

character, constitute nearly their entire stock. And the mass of corrupt and corrupting ideas which address themselves to the passions, the imagination, and occasionally to the reasoning faculty, throughout a series of works, not one of which any English father of a family would dream of suffering to enter his house, forms the daily and nightly reading of the young of both sexes.

"I had hoped that the deep-seated causes of profound demoralization, which I knew to exist in Paris, were confined to the capital, or, at least, to the larger cities of France. But my journeys through the provinces have amply convinced me, that any estimate of the state of the country, based on such a notion, would be eminently fallacious. It is useless to point out, as has frequently been done to me, when speaking to Frenchmen on the subject, individual cases of exception, which, nine times out of ten, occur in the family of some old Carlist, who regards the whole state of things with horror, and keeps himself and his family carefully aloof from all contact with the world around him. To cite the sound health of a family who had escaped the contagion of an infected city by keeping their doors scrupulously shut and hermetically sealed, as a proof that the pestilence was not raging there, would not be more absurd. The truth is, that the country is demoralized to an awful degree. Throughout the whole length and breadth of the land the plague-spot appears. The fountains of all morality and healthy feeling have been poisoned at their source, and it is therefore vain to expect the stream to run pure. The only part of the nation yet free from the wide-spread contagion is the peasantry, the rural labourers of the villages and scattered farms; and they, alas! are so only in exact proportion to the darkness of their ignorance. Nothing can be farther from my intention than to advocate the continuance of this ignorance. Most dangerously precarious in its nature, and lamentably insufficient in its quality, must be the least comparative innocence which results from the benighted condition of a large proportion of the French agricultural population. Yet such has been the nature of the enlightenment bestowed upon the people, that it results incontestably from statistical documents, that those departments and communes of France are most free from crime in which *education*—as it is most erroneously termed—has made the least progress. These departments are found in the exclusively agricultural districts in the centre of France. According to Dupin's exceedingly interesting tables and charts, the department of La Creuse is that in which the smallest proportion of the inhabitants can read and write; and it is also that in which crime, of every kind, is the least common. One such fact as this is worth ten volumes of abstract theories. And what is the practical lesson to be drawn from it? Not that ignorance is good, as a preservative of innocence; but that a steam-engine Lancasterian process of turning out the greatest number of readers and writers in a given time is not education; and can lead, when unaccompanied by moral culture, only to a loathsome forcing of all that is bad in human nature, instead of implanting the seeds of good."—Vol. I. p. 354.

Explanation and Exhortation for Persons of all Ages, in Parochial Lectures, on the Church Catechism, and the Order of Confirmation.
By the Rev. J. C. EBDEN, M. A., Vicar of Great Stukeley,
Huntingdonshire, &c. London: Hamilton, Adams, & Co. 1841.
12mo.

A USEFUL little book, on the whole, consisting of half a dozen sermons, which, however, would be much more interesting, were they divested of that prolixity and repetition, which, though expedient sometimes in discourses of an explanatory character addressed from the pulpit to young persons, yet render a book heavy and tedious to read. The work does not accomplish quite so much as the title might lead to expect, but it is useful in its way. The sincerity and earnestness of the preacher are very manifest; but his style of preaching is far too deferential, too polite, approaching to the timid. He shows a degree of tolerance to tenets and opinions which he declares to be at variance with the doctrine of the Church, that, considering the book is inscribed

to a bishop, is remarkable. But it does not look well for a priest to present divine truths to those under his spiritual care, in a manner almost implying that their reception and belief are quite optional. The minister of God's word should speak with authority; and Mr. Ebden, while clearly evincing the depth of his own convictions, does not so speak. But, as we have said, the book is useful, and we will cite a passage or two, by which our reader will be able to form for himself a general opinion of the rest of the work. He thus remarks on the appointment of sponsors and the sacrament of baptism.

"I shall not now reason upon the institution of God-parents, or sponsors, further than to notice, that as baptism represents, what by God's gift takes place in itself, namely, a new birth, in which the soul is withdrawn from its state of nature, the Church in some measure did for this reason choose others than the natural parents to represent the child on his admission into a covenant at variance with the lot, in which he was born into the world. You may also perceive that in the troubled, though holier days of the primitive church, when the lives of christian professors were in danger, and their faith sorely tried, there was much need for multiplying assurances, that children should be brought up according to the promises made in their names. . . . Though the Church still keeps up its first practice, there may not appear to be in the present time that particular call of duty, which has been just mentioned; but let us remember that if God thinks fit thus to try, to chastise, or to purify his church, he may see need that it should again pass through the fires of persecution; let us not therefore lightly regard the cautions and cares of holier men than ourselves, nor let us run the awful hazard of trifling with the name and vows of God."—P. 8.

"Having been made a *child of God*, he is enabled to speak of his *heavenly Father*, and prompted to thank him with all his heart, that he is put in the way of escape from his natural lost estate, and of being saved through Christ. Brethren, consider carefully what is meant here by being called to that state of salvation, in which it is implied that we are placed by due admission to baptism. It cannot mean that there then is imparted an unqualified and enduring certainty of entering into the joys of heaven, for then there would not have been any need of prayer for continuance in that state. However highly the Church rates the spiritual graces conveyed at baptism, it does not claim among them the necessary gift of such an unfailling assurance. The word salvation must not here be taken to mean more than an immediate release from previous condemnation, and a further capability of being finally saved, or the fact of having been brought within the place by which God has chosen that his grace should in ordinary cases operate. A step in the road may be taken by those who go not the whole way."—P. 19.

In a subsequent part, on the subject of *duties* and *good works*, Mr. Ebden falls into the common way of speaking of them as things imposed upon us by the arbitrary ordinance of God, without reference to the harmonies of that constitution which was originally made after the likeness of the Creator. He asks, "Is it no high honour and distinction, that God hath ordained *all* good works on purpose that man should walk in them?"—Now man was made for good, not good for man. Not only was he made for good, but he was pronounced to be good. To continue in that state, it was necessary to preserve its integrity. His present state of condemnation is the result of his violating the harmonies of that constitution, of the corruption of his original state; and, whether to child or man, we would ask—not, "is it no honour and distinction that God hath ordained *all* good works on purpose that man should walk in them?" but if it is not a deep, humiliating, debasing shame that now to do evil should have become our nature. We do not, of course, mean that the subject should be treated in this concise way, but that such is the line of argument or

demonstration which should be adopted. Mr. Ebdon complains that "the idea of duty becomes ordinarily coupled with that of fear;" and well it may be, if, in addition to the painful sense of the weakness and evil tendencies of our present nature, we are not led to observe and feel the wonderful love and goodness of God to us, and the absolute necessity of misery were we to remain undelivered by Christ's baptism, and separated from his holy communion. Such a mode of teaching would at least have the advantage of effectually obviating the delusion, that God's mercy to sinners will be extended irrespectively of the fulfilment of the conditions upon which that mercy has been promised. It would remove the coldness which attaches to the sense of duty; it would realize the consciousness of sin, and quicken the desire to escape the great condemnation.

Among the "conceits" of the month, is a Letter by the Rev. Mr. Wackerbarth, calling upon Sir Robert Peel to attempt a reunion of the two branches of the Church in Ireland, and expressed in language calculated to give very just offence. For ourselves, we must protest against such unwarrantable experiments upon the forbearance of good, quiet, religious people. We do not believe, indeed, that Mr. Wackerbarth is in earnest in his proposition; nor do we believe that he can ever have imagined that the reconciling of the Roman schism in that unhappy country, is a matter that lies within the ability, or even the province, of an English prime minister. The writer is one of those intemperate persons whose advocacy is most sincerely to be deprecated. Nothing can damage a good cause more than such a friend: we are sure this must be the opinion of those excellent individuals of our communion whom he commends in this letter; and we do most earnestly hope that they will use their influence to repress such indiscreet ebullitions of zeal without knowledge, which even when they do no harm, cannot possibly do good.

"Conferences of the Reformers and Divines of the *Early English Church*, (sic!) on the Doctrines of the Oxford Tractarians, held in the Province of Canterbury, in the Spring of the Year 1841," by a Member of the University of —, (Seeley and Burnside, 1841,) make up nearly the most ridiculous volume of our acquaintance. The sketch of imagination, by means of which we are to picture Cranmer, Ridley, Whitgift, Bramhall, J. Taylor, Hooker, (on whom, by the way, the author confers a posthumous doctor's degree,) and *Chillingworth*, sitting in the same room, and on a variety of theological subjects *coming to the same conclusion*, is attended with much more than chronological difficulty. We recommend three things to the unhappy writer of this book,—1st. To let many years elapse before he writes another, as it is scarcely conceivable that he can, within any brief period, publish, without exposing himself. 2dly. To read the Bishop of Exeter's last Charge, for many reasons, but especially this, to teach him the true use of the word *heresy*. 3dly. To prosecute the study he seemingly recommends, that of our standard divines since the Reformation, including very many of those he has introduced into his conference. The result of a real study of them, instead of a few extracts here and there, which he has not reflected enough properly to digest and understand, would probably surprise him much.

It may do him good, moreover, to look at a revised reprint which has just been issued by Mr. Parker, of Oxford, of an old translation of the *Commonitorium* of Vincent of Lerins, against heresy. Over and above the importance of the main work, the Introduction contains a very valuable extract from Bishop Beveridge, and the Appendix is made up of opinions bearing on the question expressed by several of our greatest reformed divines, from Archbishop Cranmer to Bishop Kaye inclusive.

From the same quarter have also appeared reprints of Sherlock on the Church Catechism, and Prideaux's "Doctrine of Prayer." The value of such republications ought to speak for itself.

It is interesting to know that the controversies in which we are all so largely interested here, are going on among our transatlantic brethren. In addition to Bishop McIlvaine's work, which we noticed a month or two ago, we must call attention to one by the excellent Bishop of New Jersey, entitled, "A Brief Examination of the Rev. Mr. Boardman's Proofs," &c. (Burlington, 1841.) Mr. Boardman had professed to prove that "a large and learned body of the clergy of the Church of England have returned to some of the worst errors of popery." Bishop Doane deals with the charge, how, we need not say of so distinguished a champion of Catholic truth,—so worthy a scholar of the great Hobart.

"Remarks on the 'Oxford Theology,' in connexion with its bearing on the Law of Nature, and the Doctrine of Justification by Faith," by Vanburgh Livingstone, (New York, Taylor and Co. 1841.) is another very favourable specimen of the intelligence of our American fellow churchmen. It is written mainly in answer to Bishop McIlvaine's book.

"The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library," Vol XXXII. Rosenmüller and others on the Messianic Psalms. (Clark, Edinburgh, 1841.) This "Biblical Cabinet," seems an undertaking intended to give an impulse to what is sadly lacking among the Presbyterians, and other sectarians of Scotland, theological study. We confess that biblical criticism seems to us an unsafe end for beginners to handle.

"The Lyre of Zion: a Selection of Poems, &c.," by Thomas Ragg, (Hamilton, Adams, & Co., 1841,) is a compilation which we cannot recommend. It is neither taken, generally speaking, from the best sources, nor done accurately.

"Blackheath, or the Morning Walk; a Poem, by James Cross," (Greenwich, Cross, 1841.) This is really interesting. One of the most delightful localities round the metropolis has found a young man to sing its praises—in inadequate, but not altogether unworthy strains.—Mr. Cross has not given us enough,—nor in the hands of a young poet, could a merely descriptive and reflective set of verses in general give enough,—to enable us to augur with thorough confidence for the future; but he has shown enough of originality, and what we value still more, of *reality*, to lead us to say to him, "Go on and prosper." He has much to learn; and we will take this opportunity of impressing on him a lesson, not of intellectual, but of religious taste. Let him eschew a modern evil practice into which he has once fallen—that of using, in (comparatively) chance reference to God, his most awful and incommunicable name, Jehovah.

"An Enquiry into the Possibility of Obtaining Means for Church Extension, without Parliamentary Grants," by the Rev. Wm. Palmer, M.A. of Worcester College, Oxford, (Rivingtons, 1841.) An important pamphlet, on an important subject. That the Church of England cannot continue to act merely on the defensive—that she is at present bound to *create* as well as to preserve, is now the full conviction of every earnest and powerful mind within her pale.

"The History of the Resurrection Authenticated, &c." by the Rev. H. M. Grover, (Rivingtons, 1841,) is a harmony of the narratives of the four Evangelists, in as far as they bear on that point.

"Christian Priesthood: a Supplement to the Church Catechism," Third Edition, (Burns, 1841,) seems sound, judicious, and useful.

We have read, and been exceedingly pleased, with the Second Number of the "King's College Magazine," (Houlston & Hughes). A just sense of propriety has induced the "*Student*" Editors to leave matters concerning the government of Church and State to older heads. Imagination is the province which they

profess to occupy; and we must do them the justice to say, that they give promise of a very high degree of ability. "An Apology for Nursery Tales" is really a very valuable paper; and the poetry of "C. H. H." and "Hal" is well conceived and prettily executed. The whole number is very amusing; and heartily do we wish the conductors success among that very important class to whom they seem to have especial facilities for access—the young men who are engaged in the endless varieties of "business," which a crowded metropolis gives birth to. There is a catholic *φθος* about the Magazine which must do good.

The "Family Library" has reached its penultimate number. It is some time since we had seen any of the series; but if this be a specimen either of the principle or literary ability with which it has been conducted since it has been in Mr. Tegg's hands, the public will certainly have no cause to regret its decease. The title of the volume is, "Lives of Individuals who have raised themselves from Poverty to Eminence or Fortune;" and the author, or rather compiler, is a Mr. Davenport, whose mischievous propensities are happily checked by his feebleness, but who fails not to libel every one that is raised above his own miserable standard.

"Innisfail, or the Irish Scripture-Reader; Narratives of Facts," (Nisbet and Co. London, 18mo, pp. 233,) has not, even in the eye of the editor, any pretension to literary merit; but is published in the hope of procuring increased support for the "Irish Society." Our hope is, that in so far as it is read, it may have the effect of convincing Churchmen that as the Irish language is the only medium by which the hearts of that people are to be reached, so it can not be right that the work should be abandoned to the injudicious zeal or hired formalism* of unauthorized and often unsound "Readers." We do hope that the heads of the Church will exert themselves to remove this national disgrace.

The Rev. H. S. Richmond's pamphlet on "The Hope of Christian Parents for their Baptized Children," (Hatchard,) is an instance of practising upon the public, which does appear to us quite unjustifiable. The author is evidently a person desirous of being orthodox. His mind, however, is in a maze; and he has determined to try and *write himself into clearness*. And, indeed, we think he cannot do better; but it is scarcely fair to make such lucubrations public.

We have looked over a Number of "the Historical Library," (to wit, the History of England) by Miss Julia Corner; and if there is not *much* to blame, there is certainly nothing to commend in it. It is a commonplace performance, written in the indiscriminating liberalized spirit of the present day, which seems incapable of grasping any high principle; and, by consequence, is little fitted to form the minds of the young, for whom it is intended.

Readers who are in search of amusement will thank us for directing them to "A New Home—who'll follow? or Glimpses of Western Life, by Mrs. Mary Clavers, an actual Settler." (Francis, New York and Boston.) The volume contains a very clever description of the trials and difficulties which fall to the lot of the settlers in the "Far West;" is written with great good taste and feeling; and portrays (we are informed) with rare fidelity, the state of men and manners in the half-civilized districts of "the Union." It should certainly be republished in England.

"The History of Banbury, including copious historical and antiquarian Notices," by Alfred Beesley, (Nichols and Son, London,) Parts I. to VI.; though

* We would not have made this charge of ourselves; but our author boasts in it: "I was in the depths of ignorance (says he) when I first of all took in hand the Irish Testament and it is just the same with many of the Irish teachers: they begin with no wish, but *just to earn something* by instructing others to read the Irish Bible!!"

professedly a work of local interest, deserves honourable mention at our hands. It happens, indeed, from the circumstances of the case, to provide a tolerably full epitome of English history; for the neighbourhood is rich in Druidical and Roman remains; and the town is itself connected with some of the most important incidents of the Great Rebellion, as well as with those schismatical steps which led to it. But independently of this fortuitous accession to the intrinsic value of the work, minute and diligent inquiry is at all times entitled to our thanks; and it is by local associations that the taste for historical study is most commonly aroused. The writing is easy and unaffected, and the tone impartial.

"Sermons preached at Harrow School," by Christopher Wordsworth, D.D. Head Master of Harrow School, &c. Preaching directly to the scholars in our great schools, is a novelty to which we wish all success, even in cases where the preacher is not such as the present, head Master of Harrow, who has added a grace even to the illustrious name he bears.

Besides these, we must notice two separate sermons; one preached at the Bishop of Durham's late visitation, by the Rev. R. C. Coxe, M.A., Vicar of Newcastle-upon-Tyne, &c. (Newcastle, Currie: London, Rivingtons, 1841.) And another, on "The Present Condition and Prospects of the Church and Nation," by the Rev. W. Nassau Leger, A.B., Incumbent of St. Mary-in-the-Tower, Ipswich. (Wertheim, 1841.) Both of them orthodox, able, and useful.

ERRATA IN LAST NUMBER.—Page 209. In notice of Harris's Sermon, for "Our Rule and Our Mind," read, "One Rule and One Mind."

In notice of Hillyard's Sermon, for "Archdeacon Hillyard," read, "the Archdeacon of Lincoln."

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

ON THE PROSPECTS OF THE CHURCH OF ENGLAND.

No. I.

FOR the first time within our recollection, a session of parliament has passed over without the introduction of any measures materially affecting the interests of the Church of England. The present, then, seems to be a favourable opportunity for entering on a survey of her general position,—of the dangers which are before her,—and of the means by which her usefulness may be continued and augmented.

That, within the last ten years, the Established Church has become the subject of direct and violent aggressions, and that numerous measures, more or less injurious to its interests, have been vehemently pressed forward, are matters which are, of course, familiarly known to every one. Seven or eight years ago, the friends of the Church were almost reduced to despair. They saw parliaments eager to commence the work of destruction, and only withheld by a sort of miracle from the most fatal innovations. They felt the ground trembling beneath their feet, and almost looked on the religious establishments of this country, as amongst things that had passed away. The tide of revolution was, however, staid for a time, partly by those who had first set it loose, and the tone of public feeling has been gradually assuming a more friendly character with

reference to the Church. But there is still much in the aspect of the times, which is calculated to excite serious uneasiness and apprehensions for her future safety. She may, indeed, seem at present to be in comparative security. There may be much to encourage in the improvement of her internal organization, the increased zeal of her members, the augmentation of her churches. But, on the other hand, we have to dread the influence of principles, which, if carried into operation, would be equally fatal to religion and to established order; and though the influence of those principles may seem for a moment to be checked, it is impossible to conceal from ourselves the numbers of their adherents, and the possibility of their ultimate success. Under these circumstances, it becomes the first duty of the members of the Church to consider her position, and to adopt such measures as shall be adequate to the amount of danger by which she is surrounded. We should take a narrow and superficial view of the real difficulties which beset the Church, if we were to attribute them merely, or even principally, to the indifferent or unfriendly feelings of governments. It is true that they may be augmented, and that their remedy may be impeded by the apathy or hostility of the ministers of the crown, and wherever this is the case, those ministers are most deeply culpable; but the real causes of the dangers which confessedly surround our ecclesiastical establishments, are of such a nature as to be, in a great degree, independent of governments and their changes. Instead of being under the control of ministers, they are themselves the controlling powers which direct parties out of office, and ministers in office.

Why was it, I ask, that the Church of England was, in the space of thirty years, reduced from a position of perfect security, to one of danger and difficulty? Why was it that governments and parliaments became apathetic or hostile—that political parties which once professed inviolable attachment to the interests of the Church, have become banded with her open and avowed enemies? Why is it that those enemies have risen from neglect and contempt, into a power which threatens, and has all but effected her destruction? Why is it that they have been able to exchange the tone of supplication for that of defiance—to throw off the mask of toleration and liberality, which so long concealed their real principles and feelings, and to avow their unmitigated hostility to the Church, and their triumphant expectation that the hour of her total overthrow is near at hand? Why is it, I say, that those friends of the Church, who, some years ago, ridiculed as chimerical the apprehensions of others, that certain measures would be dangerous to her interests, have been at length awakened to a sense of the reality of her danger; and have found themselves actually combating with all their energies against measures, which, at no distant period, they regarded as impossible and visionary? I would suggest these questions to the friends of the Church, as involving much more than mere matter for regret or curiosity. I would ask them to reflect deeply on the past course of events, with a view to draw from them lessons for the direction of the future. The principal causes, and the agencies which have produced past dangers, are still in operation; and the remedies which we can oppose to them in

future, are the same remedies which, if originally applied, would have prevented the evil results under which we are now suffering.

Many causes may be assigned to those changes which we have been contemplating—some political—some moral—some physical.

Amongst the principal of these, will, of course, be reckoned the acquisition of political power by the Romanists of Ireland. The union of Great Britain and Ireland, however expedient or necessary it may have been in a political point of view, was destined to operate most injuriously on the interests of the Church in England, by introducing to the imperial parliament a considerable body of members returned by popish constituencies, and pledged to support popish interests. The Reform Bill infinitely augmented the evil, by placing three-fourths of the representation of Ireland in the hands of the priests and of demagogues, whose power was based on their hostility to the religion and the government of England. These circumstances, and the singular division of parties in England, by which a body of Irish members has been enabled to hold the balance of power, and to exert an unprecedented influence over the proceedings of government, are probably regarded, by many persons, as among the principal causes of the danger in which the Church has been for some time placed; and without doubt they are so ostensibly, if not really.

Another apparent cause of danger arises from the influence exercised by dissenters over the parliamentary representation of England, Wales, and Scotland. Previously to the passing of the Reform Bill, indeed, this influence did not exist to any great extent; or, at least, did not lead to any direct attack. But the creation of the ten-pound elective franchise at once gave to those classes, amongst which dissent numbers most of its adherents, a powerful influence on the return of members to parliament; and although dissenters themselves have rarely been able to obtain seats in the legislature, they have been enabled, at least, to effect the return of individuals more or less hostile to the Church. It must be remembered that the objects of the dissenting interest, in reference to the Church, are merely *destructive*. Their own divisions, and the consequent impossibility of claiming the honours and emoluments of the Establishment, or of effecting any alterations in its constitution which could unite them to the communion of the Church, have left to dissenters no object of hope, except her ruin, and as its preliminary, the destruction of all her temporal privileges and property. Such, in fact, are the avowed objects of the leading dissenters, and such are the motives which certainly influence the political conduct of the mass of their communities. Nor could there be a greater mistake than to imagine, that because dissent is not seen directly represented in parliament, or because it does not always urge its own claims to specific advantages, or does not find in ministers or parliaments any strong advocacy of its own interests, that its political influence, as an element of *destruction*, is insignificant. Unable to advance its own interests, it may be, and is, not without power to inflict injuries on the Established Church. The English party hostile to it, and the other institutions of the country—the *movement* party in general in parliament, is absolutely retained in

existence by the influence of dissent. I do not mean, of course, that it is only supported by the dissenting interest; but that, without the support of dissenters, it would be utterly powerless, and contemptible in point of numbers, in the legislature.

A third, and still more formidable cause of danger to the Established Church is to be traced to the growth of revolutionary principles amongst the lower classes of society in Great Britain. We all know that hatred to establishments is the first principle of modern democracy, and that their destruction is invariably aimed at, in the first instance, as preparatory to an assault on all established institutions—on property, aristocracy, monarchy, society itself. It is in vain to conceal from ourselves that events have, for years, been gradually tending to augment the numbers, the power, and influence of this party; and to place it in direct and deadly collision with the antagonist principle of conservatism. It is clear that a formidable and increasing mass of physical force is arrayed on its side; and it is not impossible that conjunctures may arise, in which the activity and desperation of a revolutionary party may give them a decisive preponderance. A financial crisis—an irresolute sovereign—a timid executive—and all would be over. We have seen what political unions were on the point of effecting. We have seen what chartism was about to accomplish. We know not what chartism, and socialism, and other modes of revolutionary action, may yet effect. But we will not look to mere possibilities, or contingencies. It is plain that the combination of this revolutionary party with dissent, returns all that part of the legislature which is hostile to the interests of the Church of England; and that all measures of active hostility beyond the walls of the houses of parliament, such as opposition to church-rates, petitions against church-extension, declamations, and popular demonstrations against the Establishment, have emanated from the same parties.

When to these causes we add the indifference or hostility exhibited by Whig governments, or by some of their members, we have, perhaps, mentioned all the principal causes which have been usually assigned as endangering the Church of England. And there can be no doubt that they are the proximate causes of her danger. They are the causes which are obvious to all the world, and which lie on the surface of things. But are they the remote causes? Are they really and truly the *principal* causes which have endangered the Church? Are the efforts or the measures of Romanists, and dissenters, and destructives, and radicals, and whigs, the sole causes of the danger of the Church at present? Will they be the real and leading source of the evils which may hereafter descend on us? Or does any blame attach to ourselves? Have Tory ministries and parliaments, and has the Church herself, contributed in no degree to the difficulties in which we are placed? Has there been no tardiness, no apathy, no timidity, no prejudices, or selfish interests amongst ourselves? We fear that there is much room for self-accusation; much which calls for sorrow and repentance on the part of Churchmen. I would most earnestly entreat them to contemplate the real cause of the danger which is before us, and to consider how far it is attributable to the enemies, and how far to the friends of the Church.

It is true, then, that Irish Romanism has attained a formidable position in parliament, and a formidable influence over government; an influence which is of no temporary or evanescent character—an influence which must make itself felt by any ministry whatever that may succeed to the reins of power, and must extort even from its political opponents, when they are in office, many concessions which they would gladly avoid, and which must be more or less injurious to the Church. But the enmity of Irish Romanism to the Establishment, would always have been comparatively powerless, had Great Britain been *united* in its support. It is also true that dissent and infidelity have influenced the constitution of the legislature to a most formidable extent; but they could never have been dangerous to the Church, had they not been permitted to acquire influence over *large masses of the population* of England. The real causes then of our dangers are to be found in the circumstances which enabled parties hostile to her to extend their influence amongst the people of England; and to those circumstances we are about to direct attention.

The origin of the evil is to be traced to the enormous increase of population in England and Wales, during the last forty years, amounting to upwards of 70 per cent., as appears from the following table, extracted from Rickman's useful Abstract of the Population Returns.

POPULATION OF ENGLAND AND WALES.

1801	8,872,000
1811	10,163,676
1821	11,978,075
1831	13,894,574
1841 . . probably . . .	16,000,000

The increase of population since 1801 is, therefore, about 7,000,000. Had this increase of population been appropriated by the Church of England—had even the greater proportion of it been gathered into her fold—she might have set at nought the political power of Irish Romanism and English sectarianism. As it is, the case is widely different. The population of the empire is fearfully divided in the struggle between establishments and their opponents. There is reason to apprehend that the preponderance in point of numbers is rather in favour of the latter. We may assume that the present population of Great Britain and Ireland is about 28,000,000, of which there are ranged, on one side, about 8,000,000 in England and Wales, under the influence of the Church; 2,000,000 of Irish Protestants; and perhaps 2,500,000 attached to the Presbyterian establishment in Scotland; making a total of about 12,500,000 more or less favourable to Establishments. On the other side we see about 3,000,000 of English dissenters and Romanists; 6,000,000 of Irish Romanists; and 1,500,000 Scottish dissenters and radicals; making a total of 10,500,000. To these must, we fear, be added the majority of that immense body, probably amounting to 5,000,000, who are now left unprovided with the means of religious instruction in England, and who are, to a great degree, subject to influences hostile to the Church. Under these circumstances, with a population so fearfully divided,

the Establishment could not stand for a moment, were it not that the weight of the aristocracy and of property are thrown into the scale in its favour. The House of Lords has rolled back, for a time, a tide of innovation, which would otherwise have swept its foundations away. The House of Commons has been gradually influenced by the apprehensions of the landed and the mercantile interests; and all the interests which were threatened by revolutionary movements have united in resistance to the enemies of the Church. Their efforts have been, after a tremendous struggle, successful to a certain extent, and we seem, *for the present*, in a state of comparative security; but while such a fearful division of the population continues to exist, there can be no reasonable hope that security has been obtained against the renewal, and the ultimate success, of attempts to subvert the Established Church.

How different would the position of things have been, had the Church appropriated the increase of population from the commencement of this century. How widely different would have been her political position at this moment, if the constituencies of cities and boroughs had been under the influence of similar feelings in reference to her, with those which guide the county constituencies of England. If the great cities and towns of the empire, London, Birmingham, Manchester, Leeds, Sheffield, Nottingham, &c. &c., had been as much under the influence of the Church, as they are under that of its enemies—if their tradesmen as well as their merchants had been its attached friends—if their artisans and their labourers had been benefited by its charity, and trained, and civilized, and humanized beneath its kindly and benevolent influence, and its mild control—if a numerous and zealous clergy had been seen amidst the thronged masses of our manufacturing population, engaged in ceaseless ministrations for the spiritual and temporal welfare of their fellow-creatures, visiting the abodes of misery, and consoling their unhappy inmates amidst their afflictions, and not refusing to enter the haunts of vice and crime, and to preach repentance even to the outcasts of society,—it is impossible to think, without a sigh, of the different moral aspect which this country would have presented, and of the grievous contrast which is now before us. And if the moral effect would have been great, the results with reference to the political interests of the Church of England would have been, at least, equally so. The representatives of England would have been, almost to a man, friendly to the Church; and, as a necessary consequence, the government would have given her its undivided and steady support. The constitution of the empire would have probably remained unimpaired; and instead of those baleful political divisions which have impaired the vigour of the executive, and diminished the influence of England throughout the world, we should have probably enjoyed substantial unity of government in the permanent ascendancy of the friends of established order. All this is past, irrevocably past; but we may deduce from the errors of the past the means of future safety, though not of ascendancy.

In the next paper, I propose briefly to trace the causes of the present extent of religious destitution.

W.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By **BP. OF PETERBOROUGH**, at *Peterborough*,
Sept. 19.

DEACONS.

Of Oxford.—R. Bell, M.A. Wore.; C. Price, B.A. Merton.

Of Cambridge.—W. H. Beauchamp, B.A. Christ; C. W. Belgrave, B.A. Linc.; P. Brett, B.A. Emm.; A. Douglas, B.A. Magd.; W. Elliott, B.A. Queen's; A. G. Hildyard, M.A. Pemb.; G. Powell, B.A. Trin.; A. L. Powys, M.A. Trin.; J. Rose, B.A. Trin.; R. Thorp, M.A. Emm.

Of Dublin.—G. Morgan, B.A.

PRIESTS.

Of Oxford.—S. Andrew, M.A. Linc.; F. H. Bennett, B.A. Ch. Ch.; T. A. Kershaw, B.A. Brasen.

Of Cambridge.—H. Bedford, St. Peter's; H. C. Close, B.A. Queen's; T. W. Irby, B.A. St. John's; C. J. Vaughan, B.A. Pemb.; J. G. Wodsworth, B.A. Pemb.

By **BP. OF EXETER**, at *Exeter*, Sept. 19.

DEACONS.

Of Oxford.—J. F. Kitson, B.A. Exeter; S. Johnson, Merton; W. F. Everest, Magd. Hall; M. Tylee, B.A. Queen's; H. W. Toms, B.A. Exeter; G. Burder, B.A. Magd. Hall; E. W. T. Chave, B.A. Wore.; C. H. Walker, M.A. Wore.

Of Cambridge.—G. R. Pryner, B.A. Cath.; R. K. Longdon, B.C.L. Trin.

Of Dublin.—R. A. Knox, M.A.

PRIESTS.

Of Oxford.—J. Carthew, B.A. Exeter; R. H. Chichester, B.A. Exeter; T. Coldridge, M.A. Exeter; R. P. Burton, B.A. Pemb.; J. Glen-cross, B.A. Balliol; L. M. Peter, B.A. Exeter; W. B. Bushby, s.c.l. Queen's; T. H. Britton, B.A. Exeter; J. L. H. Southcombe, B.A. All Souls; G. Coryton, B.A. Oriel.

Of Cambridge.—T. Drake, B.A. St. John's; J. Mickleburgh, B.A. Cath.; C. A. Hocken, B.A. Trin.; M. G. Lamotte, M.A. Sidney; W. Wall, M.A. Jesus; W. B. Marsland, B.A. Clare.

By **BP. OF BATH AND WELLS**, at *Wells*,
Sept. 19.

DEACONS.

Of Oxford.—C. Bedford, B.A. New Coll.; G. J. Ford, B.A. Exeter.

Of Cambridge.—F. Hopkins, B.A. C. C.; G. F. Daniell, B.A. Magd.

PRIESTS.

Of Oxford.—J. W. T. Bennett, B.A. St. Edm.; C. J. Maddison, s.c.l. New Inn Hall; H. Milward, B.A. Wadham.

Of Dublin.—C. Gillmor, M.A.; E. Griffith, B.A.

ORDINATIONS APPOINTED.

BP. OF SARUM, Oct. 3.

BP. OF ELY, Nov. 25.

BP. OF WINCHESTER, Dec. 12.

BP. OF OXFORD, Dec. 19.

BP. OF LICHFIELD, Dec. 19.

BP. OF DURHAM, Dec. 19.

BP. OF HEREFORD, Dec. 19.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Barton, —	Trin. Chapel, Portsea					
Calhoun, T. G. ...	Beeding, v.	Sussex	Chichester	Mag. Coll. Oxford ...	£112	1122
Clark, J.	Hunslet, p.c.	York	Ripon	Vicar of Leeds	182	12,074
Cooper, H. J.	(Incumb. of Chapel, Windsor Park.)					
Ditcher, J.	South Brent, v.	Somerset	Wells	Archdn. of Wells ...	*548	890
Etty, S. J.	Wanborough, v.	Wilts	Sarum	D. & C. of Winchester	*375	1016
Forrest, M.	Urswick, v.	Lancaster	Chester	Landowners.....	86	752
Fowler, J. K.	Lit. Wymondley	Herts	Lincoln	S. W. Heathcote, Esq.	20	226
Jones, J.	NeVERN, v.	Pembroke	St. David's	Lord Chancellor	*174	1558
Lee, W.	(Stanton-on-Arrow, v.)	Hereford	Hereford	Lord Chancellor	*220	393
London, W. S.	(Newton Bromswold, n.)	Northamp.	Peterboro'	All Souls' Coll. Oxf..	*119	122
Longworth, J. L. ...	Bromfield, v.	Salop	Hereford	Hen. R. H. Clive, M.P.	*336	630
Meulen, F. V. D. ...	(Bow & Broadny-met, n.)	Devon	Exeter	F. V. D. Meulen, Esq.	335	962
Norman, F. J. ...	Stonesby, v.	Leicester	Peterboro'	R. Norman, Esq.....	90	287
Osborne, S. G. ...	(Durweston, Bryan-ston, c.)	Dorset	Sarum	Lord Portman	*538	573
Owen, G. W.	Calverleigh, n.	Devon	Exeter	G. W. Owen, Esq.	161	91
Packer, S. G.	(St. Peter's, Bethnal Green, p.c.)	Middlesex	London	Bp. of London		
Pollock, W.	St. Helen's, p.c.	Lancaster	Chester	240	12,202

PREFERMENTS,—continued.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Faget, E. J.	Swithland, n.	Leicester		Lord Chancellor	£200	352
Phayre, R.	{ Rainham, St. Mary, c. St. Margaret.	Norfolk		Lord Ch. Townsend ..	*717	450
Price, J.	Pitchcott, n.	Buckingham		{ Heirs of T. Saun- ders, Esq. }	304	28
Rendell, E.	Bampton, v.	Devon		T. L. S. Rendell, Esq.	*118	1961
Riching, E. H.	Atherstone, p.c.	Warwick		Vic. of Mancetter	97	3870
Robinson, J.	Alresford, n.	Essex	London	Bras. Coll. Oxford ...	307	297
Sabben, T.	{ St. Dennis, with Na- burn, York, n. }	York	York	Lord Chancellor	*90	1718
Satchwill, S.	Covenham St. Mary	Lincoln	Lincoln	Queen	197	163
Seale, E. T.	Morleigh, n.	Devon		Sir J. H. Seale.	*145	182
Short, F.	Corkbeg, n. (Ireland)			Lord Lieutenant	297	
Slack, T.	Little Leighs, n.	Essex		Sir S. Stewart	*398	189
Smith, R.	{ Astwick, n. cum Arlsey, v. }	Bedford	Ely	Miss Dove	*280	785
Stainforth, R.	Pontefract, v.	York	York	Queen	313	9254
Stock, J.	Finchingfield, v.	Essex	London	J. Stock, Esq.	*503	2101
Strong, E.	Clyst St. Mary, Exet.	Devon	Exeter	Rev. — Strong.	*190	137
Tuokey, C.	Upton Snodsbury, v.	Worcester	Worcester	Rev. H. Green.	95	316
Townsend, T. S.	{ Union of Burn- church. }		Osory	Lord Lieutenant		
Townsend, H.	Kinagross, v.		Cork	Bishop of Cork.	277	
Vaughan, C. J.	{ St. Martin's, Leices. v. }	Leicester	Lincoln	Lord Chancellor	140	3034
Wood, F. B.	Barnwood, v.	Gloucester	Gloucester	D. & C. of Gloucester.	195	419

* The Asterisk denotes a Residence House.

APPOINTMENTS.

Atkinson, R.	{ Head Master of Laughton Grammar Sch. Gainsbro'.	Morgan, O. E.	{ Domestic Chaplain to the Countess of Carhampton.
Beard, J. P.	{ Second Master of Grammar School, Dedham.	Pitman, T.	Prebend. of Chichester.
Calthorp, H.	Prebend. of Lichfield.	Portman, F. H. B.	Prebend. of Wells.
Churton, Rev. Ed.	Canon of York.	Roberts, H.	{ Surrogate for Marriages, Hal- stead, Essex.
Corbett, Archdn.	Canon of York.	Sandford, J.	Canon of Worcester.
Dee, T.	{ Head Master of Clergy Sons' School, Lucan, Ireland.	Thornton, J.	{ Chaplain to the Northampton County Infirmary.
Ellison, N. T.	Prebend. of Wells.	Tyrell, G. W.	{ Domestic Chaplain to Bishop of Down and Connor.
Finley, J.	De. Chpl. to Earl of Gainsbro'.	Wilcocks, E. J.	{ Head Master of Grammar School, Berkhamstead.
Hudson, E.	Dean of Armagh.		
Jeffrey, F.	{ Domestic Chaplain to Lord Molesworth.		

CLERGYMEN DECEASED.

Bunting, J., late of Yelden, at Tavistock, 46.	Marshall, J. H., at Tickhill, Yorkshire.
Burrowes, Dr., Dean of Cork, 85.	Nettleship, W., Rector of Churchill, Worces- tershire, and of Iruy, Lincolnshire.
Carpenter, J., at Tavistock.	Oliver, R. J., Chapl. of H. M. S. Rodney, 26.
Cleathing, J., Vicar of Thorpe Arnold, Lei- cestershire, and Rector of Brentingby, 75.	Piddock, J., at Ashby-de-la-Zouch, 77.
Farington, R., Rector of St. George's in the East, London.	Pinder, W.
Forsayeth, R., Rector of Kilfithstone, Diocese of Cashel.	Pitts, J., Curate of Street, Somerset, 36.
Foster, R., Perp. Curate of Hunslet, Leeds.	Freston, G., Rector of Christ Church, New- gate-street, 51.
Jackson, J. E., Dean of Armagh, 64.	Sturgeon, W., Assist. St. George's, Leeds, 41.
Jones, W. L., Rector of Llanddeiniolin and Llanengan, Carnarvonshire.	Westerman, J., Vic. of Finchingfield, Essex, 73.
Long, J., Perp. Curate of Winster, Kendal, 48.	White, J., Vicar of Exminster, Devon, 80.
	Wilson, T., Vicar of Mitton, Yorkshire, 60.
	Wynne, —, Incumb. of Plaxton, Seven Oaks.

UNIVERSITIES.

OXFORD.

Sept. 15.

This day Mr. S. G. Selwyn was admitted an actual Fellow of New College.

CAMBRIDGE.

Sept. 15.

The Rt. Hon. Henry Goulburn, Chancellor of the Exchequer, was re-elected the Representative of this University in Parliament.

A grace having passed 'the senate to the following effect:—"That those to whom the Sunday afternoon turns at St. Mary's, and the turns for Christmas-day and Good Friday, are assigned, shall, from the beginning of November 1841, to the end of May 1842, provide no other substitute than such as are appointed in conformity with that grace;" the following persons have been elected; each for the month to which his name is affixed:—

1841.

Oct. The Hulsean Lecturer.

Nov. The Rev. E. H. Browne, Emman.

Dec. The Rev. H. Philpott, Cath.

1842.

Jan. The Rev. E. Mortlock, Christ's.

Feb. The Ven. Archdn. Hoare, John's.

Mar. The Ld. Bp. of Winchester, Trin.

Apr. The Hulsean Lecturer.

May. The Rev. Wm. Selwyn, John's.

Sept. 25.

Hyacinth Kirwan, Esq. Scholar of King's College, in this university, was admitted Fellow of that Society.

FELLOWSHIPS AT KING'S COLLEGE.

A most important arrangement has just been determined upon by the authorities of Eton College. The fellowships of King's College, in this university, are exclusively bestowed upon the boys on the Royal foundation at Eton; the succession, however, to these fellowships

has not always been regulated by the superior merit and attainments of the respective candidates. Priority of standing was, with some occasional and unimportant exceptions, the rule by which the succession to King's College was governed, as it by no means followed that the most gifted and industrious youths gained the valuable and highly prized preferment. In the last century, the incomparable person was a superannuated collegier; and (not to multiply instances) in one year, 1809, two such distinguished scholars as Judge Coleridge and Mr. Milman, were both superannuated. The electors of the two colleges have just determined to have recourse to an entirely new arrangement, and to put an end to a state of things, which was no less absurd and ridiculous, than mischievous and reproachful.

This year they have accordingly placed all the candidates for King's College fellowships exactly in their order of merit. The first on the list is the youth who gained the Newcastle scholarship last Easter; and the two next greatly distinguished themselves on the same occasion. Thus the old system of succession, according to priority of standing, is entirely abolished; and, for the future, merit alone will secure King's to a collegier. This must be admitted to be an immense improvement; and, when the benevolent intention of increasing the physical and personal comforts of the boys on the foundation, and diminishing, at the same time, their expenses to a vast extent by large and additional buildings, have been carried into effect, the education of a collegier at Eton will be, in every respect, the most desirable and the most honourable that any parent could provide for his child.

MISCELLANEOUS INTELLIGENCE.

CANTERBURY.—The Rev. John Winter, who has been for twenty years chaplain to the county prison at Maidstone, has received from his Grace the Lord Archbishop of Canterbury, as a mark of his Grace's favour, the degree of Master of Arts.

CHESTER.—*New Churches in Manchester.*—We have great pleasure in communicating to our readers that the Committee for Building and Endowing

Ten Churches in five years, in the boroughs of Manchester and Salford, have hitherto been crowned with the most encouraging success. The funds subscribed for this important object since February last, a period of little more than five months, and that a period also of perhaps unparalleled depression of business in those districts, amount to upwards of 25,000*l.*, a very striking instance that where there is a will, with the Divine blessing, there is a way.

It is evident it is the wish of the committee to make the best use of the means placed at their disposal, and we understand that no doubt exists that no fewer than four churches will be in very advanced progress by the close of the year. The foundation stone of the first of these christian edifices, called St. Bartholomew's, was laid lately in Regent-road, Salford, by Mr. W. Egerton.

DURHAM.—*Hexham Abbey.*—The Bishop of Durham and Viscount Dunnington have respectively given the sum of 50*l.* towards the restoration of the Abbey Church, at Hexham, Durham.

The Cathedral.—In accordance with the suggestions of a parliamentary committee, the dean and chapter of Durham have thrown the cathedral (with the exception of the Chapel of the Nine Altars,) open to the public, for the purpose of enabling them to view the building, monuments, &c. This regulation came into operation on the 20th of July. During what are termed the six summer months the cathedral will be open from ten o'clock in the forenoon till five in the afternoon; and during the other six, from ten to twelve in the morning, and three to five in the afternoon.

The monument to the late Dr. Van Mildert has been temporarily erected in the chapel of the Nine Altars, at the eastern extremity of the cathedral. His lordship is represented in his robes, and seated on a chair, with a book in his hand, and seems to be in the act of delivering a charge to his clergy.

Choir.—We lately recorded the gratifying fact, that the weekly communion has been restored at this cathedral. We regret, however, to be informed that the choral service is still imperfectly performed, the choir and organist making their retreat after the sermon. When will people be sensible that the Eucharistic office, embodying, as it does, the highest act of worship, deserves, more than any other part of the service, to be celebrated with solemnity and magnificence? It is quite painful to find this portion of the service so neglected and degraded in our cathedrals; and it is to be hoped that measures will speedily be taken by those in authority to remedy so gross an anomaly. We are delighted to be able to mention one honourable ex-

ception, and that not in a cathedral, but in a *parish* church, viz. Leeds. There the choir remain during the *whole* service; the adult members partaking of the holy communion, as well as fulfilling their office in singing the Sanctus, Gloria in Excelsis, &c. Let the dean of every cathedral do as Dr. Hook has done.

EXETER.—*Consecration of Sir Thomas Acland's Chapel.*—St. Matthew's Day being appointed for the consecration of the new chapel built by Sir Thomas Acland, in his grounds at Killerton, the circumstances attracted great interest, from the high respect in which the worthy baronet and his family are held, and from the peculiar style and character of this sacred edifice, raised by the munificence of a man known as a most devoted supporter of our venerated Church, and of every good and benevolent work. The Bishop of Exeter was received by Sir Thomas at Killerton House, where his lordship was met by a large body of the clergy, who walked in procession, headed by their right rev. diocesan.

The consecration service, with the usual morning service, being finished, a sermon was preached by the Ven. Charles J. Hoare, Archdeacon of Winchester, and prebendary of that cathedral church, from Psalm cxxxii. 8, 9—“Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout out for joy.” The musical services and psalms appointed for the occasion were sung by several choristers of our cathedral, and others, who attended in surplices, under the direction of Dr. Wesley, *without instruments*, with singular precision and effect.

LONDON.—*Convocation.*—The convocation of the clergy usual at the assembling of every new parliament, was held on Friday, 20th August, at the chapter-house, St. Paul's Church-yard. After the business of the convocation had been gone through, the Bishops present, the Dean and Chapter, and all the clergy in attendance, proceeded to St. Paul's, when, after the service had been performed, a Latin sermon was preached by the Ven. S. Wilberforce, Archdeacon of Surrey.

Daily Service.—At each of the new churches at Bethnal-green, divine service is performed morning and evening

every day in the week, pursuant to a considerable bequest in aid of the building fund; and the same is to be adopted at all the other new churches in this parish, which are to be named after the twelve apostles. Service twice each week-day has also been introduced at Shoreditch Church. We have not heard whether choral service has been introduced into these churches. Nothing, however, could be a greater boon to the inhabitants of these busy, crowded districts, especially if divine service is celebrated, as we trust it is, at such hours as to admit of the attendance of all classes.

The Duke of Wellington.—To show what early hours the Duke of Wellington still continues to keep, it may be mentioned that his Grace was lately seen walking in the parks between seven and eight o'clock on Sunday morning; and that he attended divine service in the Chapel Royal, St. James's, at eight o'clock.—*Standard.*

Tower Hamlets Cemetery.—On Sept. 4th, the city of London and Tower Hamlets cemetery, situated on the right-hand side of the Mile End road, about a mile on the eastern side of the Mile End gate, was consecrated by the Bishop of London, previous to its being opened for the reception of bodies. His Lordship said he had derived much satisfaction from the solemn services in which they had been engaged. He greatly approved of public cemeteries in the suburbs of large towns, both on the ground of the health of the inhabitants, and on that of public decency. The only difficulty which ever occurred to his mind on the subject was, that the necessary effect of these cemeteries must be to cause interments to be removed from those parishes in towns in which the deaths take place, and consequently deprive the clergymen of those parishes of the burial fees which they would otherwise receive. He was happy, however, to say, that, by a recent act of parliament, provision had been made for insuring some allowance to the clergy in cases where bodies were removed from their parishes to be interred in public cemeteries. The directors of the company whose cemetery had been just consecrated, had, he was happy to say, acted with liberality towards those clergymen who would be deprived of their usual burial fees by its means.

NORWICH.—*Bury St. Edmunds.*—The Marchioness of Bristol has presented a valuable service of communion plate for the new church, now nearly completed, at Bury St. Edmunds.

RIPON.—*Consecration of the Leeds Parish Church.*—This long-expected solemnity, anticipated with such deep interest not only in Leeds and throughout England, but, we may almost say, throughout Christendom, took place on Thursday, the 2d of September last; and since those early days in which the consecration of churches was solemnized in the presence of a full synod of bishops, never, perhaps, was any similar event of more "devout magnificence." As, however, the presence of the Lord Archbishop of York, the metropolitan, the Lord Bishop of Ripon, the diocesan, two venerable fathers of distant churches, the Bishops of Ross and Argyll and New Jersey, hundreds of dignitaries and other clergy from every diocese in England, thousands of every rank, age and calling among the laity, all assembled together for the purpose of dedicating, with a solemn and imposing ritual, a noble temple, rich in architectural skill and ornament, to the service of Almighty God, was a scene of splendour and solemnity far above the power of language to describe, we shall almost confine ourselves to those particulars in which the consecration of the parish church of Leeds may have differed from similar solemnities elsewhere. About eleven o'clock, on the day before mentioned, his Grace the Lord Archbishop of the province, and the Bishop of the diocese, accompanied by the Bishop of Ross and Argyll, and the Bishop of New Jersey, were received at the north door of the church by the Vicar and Clergy of the parish, and the churchwardens, and by them conducted to the vestry. Their lordships having put on their episcopal robes, left the vestry by the north-east door, and, followed by the commissary and registrar of the diocese, all the Clergy present robed in their surplices, the churchwardens and patrons of the advowson, re-entered the church by the south-west door, where a petition was presented to the Bishop by Henry Hall, Esq., senior patron, praying his Lordship to consecrate the church. The same having been read, and the Lord Bishop of the diocese having declared his readiness to consecrate the church according to the petition, the procession moved up

the nave of the church, the Bishop and Clergy alternately repeating the 24th psalm.

The Clergy, to the number of about 300, then took their places on either side of the altar, and the consecration service was commenced by the Bishop. Morning prayer, in the course of which the several prayers appropriate to the occasion were offered by the Bishop, was chanted, according to the rubric, by the Rev. John Jebb, Prebendary of Limerick, assisted by the admirable choir of the parish church, the greater portion of which is composed of gentlemen who give their services gratuitously, in a manner which could not fail to aid the devotion of every sincere worshipper. The lessons were read by the Vicar of the parish. In the communion-service the Archbishop and other Bishops took a part; and the consecration sermon was preached by the Bishop of New Jersey from the first chapter of St. Paul's Epistle to the Ephesians, verses 22, 23. As all the sermons preached on this occasion are about to be published, it is unnecessary to dwell upon this discourse. Never before had an American Bishop officiated in such a service in the English church; and, perhaps, never till then, had any Bishop traversed 3,000 miles for a similar purpose. After the sermon, the holy communion, without which, according to the ancient canons, no church is considered consecrated, was administered by the Bishop of the diocese, assisted by the bishops and the parochial clergy. The number of communicants exceeded a thousand; and the devotions of the people collected at the offertory amounted to 620*l.* 14*s.* 3*d.*

The sacred ceremonial being thus ended, a great number of the clergy and strangers who had attended the consecration, proceeded to the music hall, where luncheon had been provided for their necessary refreshment. The Rev. Dr. Hook, who presided, presented an address from the Vicar and Clergy of Leeds to the Archbishop of York, expressive of their feelings of affectionate satisfaction at being permitted to welcome his Grace once more in Leeds, and at receiving a fresh proof of that regard for the welfare of the Church, which the parish so happily experienced while under the kind and paternal influence of his Grace's diocesan rule. To this address, the venerable prelate, who had been deeply affected during its presentation, replied at some length, in a strain every way

worthy of a christian bishop. The Archdeacon of Craven also presented a somewhat similar address from the Clergy of the surrounding parishes, present on the occasion. It is unnecessary to observe that, during the repast, several loyal and appropriate toasts were given and responded to.

At seven o'clock, evening prayer commenced, and was chanted by the clergy and choir, as in the morning. The sermon was preached by the Rev. W. Dodsworth, M.A., Incumbent of Christ Church, Regent's-park, London, from Zechariah iv. 6. The collection amounted to 86*l.* 1*s.* 1*d.* On Friday, the day succeeding the consecration, after the usual choir-service, including the chanting of the Litany from the faldstool, sermons were preached in the morning by the Vicar from 1 Chron. xxix. 1; and in the evening, by the Rev. W. Gresley, Prebendary of Lichfield, from Isa. lvi. 7; after which a collection was made, amounting to 57*l.* 16*s.* 11*d.* The collection in the morning amounted to 159*l.* 16*s.* 10*d.* On the following Sunday, sermons appropriate were also preached; in the morning by the Ven. Charles Musgrave, Archdeacon of Craven, in the afternoon by the Rev. J. Jebb, and in the evening by the Ven. Archdeacon Robert Isaac Wilberforce. The congregations at each service were overflowing, hundreds being unable to obtain ingress to the church, which was crowded in every part. The united collections, together with a few donations, increased the amount previously raised to the munificent sum of 1,265*l.* 14*s.* 9*d.*

The following description, written, we believe, by the architect himself, of the church which has been the scene of these solemn services, cannot fail to be interesting to our readers:—

"The late parish church was cruciform, and the most ancient part was the nave, the pillars and arches being of the fourteenth century. The tower stood at the intersection of the cross, upon massive piers, the arches between them being only fifteen feet wide, so that it would have been impossible to have accommodated a larger congregation without widening the centre; the chancel was only nineteen feet wide, whereas the nave was twenty-eight feet.

"It was therefore designed to remove the tower to the north aisle, widen the chancel, and place galleries on each side to the east end, and continue the pews also eastward, and replace the organ under the new tower.

"The windows and pinnacles were to have been repaired, as also the roof and other defective portions, but the general effect externally would have been but little varied, and internally but little improved, beyond its extension in length.

"A second design was to improve the ends, transepts, and raise the centre, still keeping the tower one bay north of the old one, but in other respects keeping to the old foundations.

"The last composition (which is now completed) has a massive and highly ornamented tower, which rises from the ground in the centre of the north front, at the end of the transept. The whole has been taken down and rebuilt, with the exception of a portion of the south wall. A new south entrance-porch is erected, the south transept has been extended twelve feet, the chancel extended eastward on to the site of the old vestry, and separate entrances contrived to the new vestry and robing rooms for the clergy and choristers.

"The style chosen by the architect is that of the latter part of the fourteenth century, a transition from the decorated to the perpendicular style, which has its peculiarities, though unnoticed by modern writers on Gothic architecture, and admits of a variety of forms which the others do not; the masses partake more generally of the decorated character, but the flowing arch of the minuter parts terminates gracefully in the vertical tracery of the windows, and where no trace is above it, finials form the termination of the cusped arches of the transoms; after this the whole forms became perpendicular, and in the fifteenth century the style was nearly abandoned.

"Galleries in churches are at all times defects; thus, they are supported by small iron pillars, placed behind, and independent of the stone pillars which support the clerestories and roofs, to denote that they, like pews, are mere furniture.

"The pews in the galleries are allotted to former owners; some sixty new ones are further appropriated. The whole of the ground floor has open seats, with stall ends, and all are free, excepting the stalls assigned to the clergy, the choristers, and the corporation.

"The chancel is ascended by seven steps, and the low open screen at the first platform at which the communicants kneel is of stone, and has a light appearance, and seen from the west end does not shorten the church. At the

north and south ends of the chancel are stalls for the clergy.

"The altar cloth is of crimson velvet, which has in the middle a richly embroidered monogram; this has been presented by Her Majesty Queen Adelaide.

"The commandment tables are of stone, richly enshrined, and the letters are of the fourteenth century, in black and red. In the centre is a rich stone frame, in which is a splendid picture by Coreggio, presented by the Rev. Isaac Spencer, of York. It is a first-rate picture, and is an original composition, but bears marks of having been finished by Baronio, one of his most celebrated pupils; the subject is, 'Christ's Agony in the Garden.'

"The organ is a very fine and effective instrument. The front is a shrine-like composition, which fills the south transept from the ground; the pipes are concealed by rich tracery, which is preferable, as harmonizing with the rest of the building, to the usual Italian black and gold cases introduced as it were by way of contrast only.

"The east window, presented by Thomas Blayds, Esq., contains some fine old glass; the other two, which fill the altar recess, also presented by him, are not ready, so that the temporary frames will rather detract from the otherwise fine effect of that end. The great west window, presented by the patrons, whose arms are introduced, with those of the Bishop of the diocese, and the Vicar of the parish, was executed by Evans, of Shrewsbury, as also were the glories and the emblems at the east end. The north-east window, presented by Christopher Beckett, Esq., was executed by Ward, of London. The Royal arms, the Leeds arms, St. Peter, and other devices, with the rich patterns in the tracery of the east and south windows, are taken from the south window executed by the late Jacob Wright, of Leeds, in 1811. The mosaic windows are made out of old fragments of broken glass, stained and painted; they are all too glaring, but will be much improved by the smoke and dust with which in the course of time they will be covered."

The very handsome Bible and Prayer Book for the daily service were presented by E. J. Teale, Esq., of Leeds; and the richly-bound books for the altar service, by the gentlemen who have the privilege of attending a weekly class at the vicarage.

The estimated cost of the sacred edifice is about 30,000*l.*, raised chiefly

among the parishioners of Leeds by gratuitous contributions.

It is gratifying to know that apart from the superiority of the new over the old parish church, in point of architectural magnificence, there is also a considerable increase of accommodation, especially for the poor. The church will now accommodate 2,450 persons, nearly 1,000 more than the former church would hold. Nor should another circumstance connected with this event be passed over unnoticed. In order that the poorer churchmen of the town might rejoice on the day of consecration with their richer brethren, a considerable sum of money was raised by the clergy of the parish church, for the purchase of meat, to be given away in portions of two, four, six, and eight pounds, according to the circumstances of the respective families. Seven oxen were purchased, and about 5,000 pounds of meat given away to upwards of 1,500 families.

SALISBURY.—*Honorary Prebends.*—The Bishop has availed himself of the opportunities offered by a recent act of parliament, for appointing *honorary* prebendaries in his diocese, when he could so without subjecting those appointed to certain ecclesiastical dues previously exacted. (See Appointments, in our last Register.) We hear also that this excellent prelate purposes making a donation of 500*l.* towards a fund for endowing the honorary prebends recently filled up, and remunerating those appointed, for the expenses necessarily incurred in attending their preaching turns at the cathedral, &c. His Lordship has signified his intention to this effect; and we understand that the dean and chap-

ter have expressed a willingness to appropriate a portion of their church estates for the same end. Such spirited proceedings as these cannot fail to have the effect of perpetuating these appointments, and of thus preserving, in all their original integrity, the several members of the cathedral establishments.

WORCESTER.—*Dunchurch.*—On the 31st of July, this church, which has been undergoing extensive restoration, under the direction of Mr. Hussey, of Birmingham, was re-opened. The Lord Bishop of Worcester, accompanied by the Venerable the Archdeacon of Coventry, proceeded to the church, attended by the churchwardens and a numerous body of the clergy. Prayers were read by the Rev. J. Sandford, Vicar of the parish, and a discourse was delivered by his Lordship from Heb. x. 25; after which a collection was made during the offertory. The Ven. the Archdeacon preached in the evening from 1 Cor. iii. 16. A hundred and two pounds were collected in the plates. The church is fitted up, both in the nave and chancel, with open seats of solid oak; by which means an increase of above one hundred sittings has been obtained in the body of the church. Towards these improvements, and the erection of a vestry, Lord John Scott has contributed about 600*l.* Amongst the other contributions, which, on the part of the parishioners universally, have been most liberal, are a donation of 100*l.* from the Rev. John Sandford, and one of 30*l.* from the Rev. T. T. Parker, rural dean, towards the restoration of the west window.

SCOTLAND.

The annual meeting of the general committee of the Scottish Episcopal Church Society, was held at Edinburgh, on the 1st September, when grants were made to various clergymen and congregations requiring assistance. From the treasurer's report the society appeared to be in a very flourishing condition.

The annual meeting of the Scottish Bishops was held at Edinburgh on the 2d September, when a proposal was submitted to them by several laymen to establish a college in connexion with the Church, for the purpose of educating the sons of the higher and

middle ranks in the usual branches of a liberal education, and also for educating the candidates for orders in theology. The Bishops unanimously agreed that an attempt should be made to comply with this proposal, and resolved to prepare a pastoral letter on the subject, commending the contemplated institution to the prayers and contributions of the members of the Church in the United Kingdom.

Diocese of Glasgow.—The Right Rev. Dr. Russell, Bishop of Glasgow, formed a new congregation at Helensburgh, on Sunday, the 12th of September.

Died at Forfar, on the 2d inst., the

Rev. John Skinner, of the Episcopal Church there, in the 73d year of his age, and 46th of his ministry.

On Thursday, the 9th inst., were consigned to the grave, within the churchyard of the parish of Forfar, the mortal remains of one of the most aged and venerable of the clergy of the ancient church of Scotland—the Very Rev. John Skinner, A.M., formerly Dean of the united diocese of Dunkeld and Dunblane. The preliminary sentences being read by the Rev. W. Taylor, the deceased's curate and successor, the coffin was placed on trestles in front of the altar; after which, the same gentleman read the psalms, and the Dean of Brechin (the Very Rev. H. Horsley, Prebendary of St. Asaph) the lesson. On reaching the grave, the Bishop of Brechin concluded the burial office. Among those present, as one of the chief mourners, was the deceased's only brother, the Right Rev. Dr. Skinner, Bishop of Aberdeen, and Primus of the Church. The deceased, on account of his age and infirmities, resigned his office as Dean of Dunkeld a few years ago, and was succeeded in it by the Very Rev. John Torry. Mr. Skinner

was one of a family particularly distinguished for the benefits which it has conferred upon the Church in Scotland. His grandfather was the Rev. John Skinner, author of an Ecclesiastical History of Scotland, and other publications. His father, the late Bishop of Aberdeen, and Primus of the Scottish Episcopal Church, wrote the well known work, entitled, "Primitive Truth and Order Vindicated;" and was the main instrument, under Providence, of procuring, in 1792, a repeal of those penal laws which, at various times, and in various ways, had been enacted against that Church since the Revolution. He himself, independent of his exertions otherwise, in behalf of Scottish Episcopacy, throughout the long period of half a century, aided in no inconsiderable degree the cause which always lay nearest his heart—namely, the extension of a knowledge of the principles of the Church of which he was a minister, by giving to the world his "Annals of Scottish Episcopacy," during the primacy of his father, and his learned "Illustration of the Scottish Communion Office."

IRELAND.

DR. PUSEY has addressed a letter to a clergyman in Dublin, of which the following is a copy. The letter explains itself:—

"Christ Church, Oxford,
"Sept. 7, 1841.

"My dear Friend,—I thank you for sending me the painful extract from Doctor Miley's sermon, in which he is reported to have stated that I 'went through their churches and convents adoring the blessed sacrament, and assisted very devoutly, as is reported, at the holy sacrifice of the mass,' and that I 'profess to adore the eucharistic sacrifice as identical with that which was offered upon the cross.'

"I am the more surprised at this statement, because Dr. Miley was one of the individuals with whom the Romanist newspapers state that I had a discussion on some chief points of (Roman) Catholic theology. That discussion was on transubstantiation, to which I objected as a mode of explaining the mystery of the holy eucharist opposed to antiquity. But the Roman Catholic doctrine of the 'sacrifice of the mass' depends entirely (as I have repeatedly stated from Bishops Ridley, Andrews, Jewel) on the doctrine of transub-

stantiation (see Tracts for the Times, No. 81, pp. 7—10—Letter to the Bishop of Oxford, p. 135—Letter to Doctor Jelf, pp. 64—66); and in one place (Tract 81, p. 47), after saying that 'the language of the council on the eucharistic sacrifice is in itself capable of a good interpretation, were it not that the terms employed in it must be explained with reference to that church's acknowledged doctrines of transubstantiation and purgatory,' I added, in small capitals, as a further caution, 'THE DOCTRINE OF THE SACRIFICE CANNOT BE THE SAME WHEN TRANSUBSTANTIATION IS HELD AND WHEN IT IS NOT.' I objected on the same ground (*ib.*, p. 8, note) to Nicholi's statement, 'that the sacrifice on the cross and the altar were the same, because it is the same Jesus Christ who offers himself in the one as in the other.'

"The statement, then, that is attributed to Dr. Miley, that 'I adore the eucharistic sacrifice, as identical with that which was offered on the cross,' is incorrect in two ways. 1st.—That I have always spoken of a 'commemorative sacrifice in the holy eucharist, pleading the merits of the one sacrifice of the cross' (as do our great divines),

and objected to its 'Identification.' 2dly.—That I have 'disclaimed' instead of 'professing' the adoration in it (Letter to Bishop of Oxford, p. 135). While in Dublin, I did nothing inconsistent with this teaching. I did not 'go to their churches and convents,' as persons might suppose from this statement, for the purpose of worship. I did not go, but declined going, expressly to the service of the mass, not thinking that that service should be (at it unhappily is) a spectacle. I did go to the convents for the sake of becoming acquainted with their system—was shown their chapels—witnessed the reception and profession of the sisters, and, being present there, could not but desire to behave reverently, and to join in the prayers, as far as I conscientiously could. But I did not adore the holy eucharist; and when the holy communion was celebrated at the 'profession' (the newly professed always communicating), I did no act implying adoration. I was in a place allotted to spectators (and among them was a Jewess); and to prevent misconception, I explained, when I was invited, that there were parts of the service (the invocation of the saints) in which I could not join, in case this should be an objection to my being present.

"I am sorry that the act has been thus misinterpreted. I asked advice before I went to the ceremonies, and was told that in 'Dublin everybody went to see everything.' I knew that the English went universally to the ceremonies at Rome, and I believe most who have been abroad have been to these same ceremonies at which I was present. I thought, then, that no harm would result from my going; and, as I said, I did not go out of idle curiosity. When I was told what use was made, in the Roman Catholic papers, of my having been present at these rites, I abstained from going to another, which, as belonging to a dif-

ferent order, I should have wished to have witnessed.

"One does not like to obtrude upon others explanations of one's feelings and motives; but if you think any of our Church are disquieted by the misconceptions to which so unhappy a publicity has been given, you may make what use of this explanation you judge best.

"I remain, yours, &c.

"E. B. PUSEY."

"P.S.—You may know, perhaps, that we have said that 'an union with Rome (*i. e.*, as she now is), is impossible.' It is right to add, that, while I acknowledge the great personal kindness with which my inquiries were answered at the several institutions I visited, and deeply respect individuals in them, the result of what I saw of the opinions of Romanists in Ireland, was a painful conviction that Rome had at present no disposition to amend those things in her which make continued separation a duty. We must all long for the unity which our church prays for; and if we earnestly pray for it, God may again restore a visible unity to his church in truth and holiness; but until God gives to Rome grace to lay aside her corruptions, and to us to act up to the principles and standard of our Church, it cannot be without a sacrifice of duty—we might even each become worse by an union. If we each grow in holiness, the Spirit of Christ, which alone can give real unity, will pervade the Church so as to knit it in one; and for this we must long and labour.

The Irish representative bishops who sit in parliament for this session are—Lord John de la Poer Beresford, Archbishop of Armagh; Hon. Dr. L. Tonnson, Bishop of Killaloe and Clonfert; Dr. George de la Poer Beresford, Bishop of Kilmore; and Lord Robert P. Tottenham, Bishop of Clogher.

CHURCHES CONSECRATED.

Leeds	St. Peter's.....	Bishop of Ripon.....	September 2.
Crookham.....	—	Bishop of Winchester.....	—
Newcastle.....	St. Paul's, Westgate Hill.....	Bishop of Durham.....	August 24.
<i>Clogher</i> .—Rossory, Aug. 6; Mullagfad, Aug. 12; Shanes, p. Errigle, Aug. 25.			
<i>Down and Connor</i> .—Craigs, July 14; Agherton, July 15; Drumtuilagh, July 16; Ardclinis, July 19; Glynn, July 20; Hollymount, August 5.			

FOUNDATIONS LAID.

Manchester.....	St. Bartholomew's.....	—	—
Witham, Essex.....	—	—	—
Sithstow, York.....	—	—	August 12.
Athleague, Elphin.....	—	—	August 18.
Dunaghy, Antrim.....	—	—	August 6.